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## *Newman and the Liberal Arts*

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CARDINAL Newman's *Idea of a University* is the most complete *ad hoc* exposition of the meaning of liberal education ever written. Is it equally the soundest? The liberal arts mean historically the formal training of man's highest powers, an intermediate stage in the educational process, and the transmission, with organic growth, of great truths in the Graeco-Roman - Hebrew - Christian culture. On this last point Cardinal Newman is clear.

In the nineteenth century, in a country which looks out upon a new world, and anticipates a coming age, we have been engaged in opening the Schools dedicated to the studies of polite literature and liberal science, or what are called the Arts, as a first step towards

the establishment on Catholic ground of a Catholic University. And while we thus recur to Greece and Athens with pleasure and affection, and recognize in that famous land the source and the school of intellectual culture, it would be strange indeed if we forgot to look further south also, and there to bow before a more glorious luminary, and a more sacred oracle of truth, and the source of another sort of knowledge, high and supernatural, which is seated in Palestine. Jerusalem is the fountain-head of religious knowledge, as Athens is of secular . . . Each leaves an heir and successor in the West, and that heir and successor is one and the same. The grace stored in Jerusalem, and the gifts which radiate from Athens, are made over and concentrated in Rome. This is true as a matter of history.<sup>1</sup>

Cardinal Newman is deep in the culture of the West, and knows that

<sup>1</sup> John Henry Cardinal Newman, *The Idea of a University Defined and Illustrated* (New York: Longmans, Green and Co., 1931), pp. 264-5.

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the liberal arts are part of it. Is he equally as clear concerning the formation of man's highest powers, and concerning the preparatory, intermediate function of liberal education? He calls knowledge "its own end." Does this mean that he neglects the training of the will? Again, he calls knowledge "its own end." Does he neglect the preparatory function? Does he forget what benefits a liberal education confers on future professional men and on suitable pursuits of leisure? Does he forget the uses of knowledge for the business of life?

#### TRAINING THE WILL

The question concerning the training of the will is most important. If Cardinal Newman thinks that true knowledge is to be gained without virtue, he stands against the tide of history. The Greeks, the Romans, the Fathers of the Church, the Medieval Scholastics and the Renaissance revival of classic ideals echoed the Socratic aphorism that "knowledge is virtue," with the proper Aristotelian qualification that, although virtue depends on right ideals, these must be acted upon by the will. Then came the Roman *vir bonus, dicendi peritus*, and the Augustinian *noverim me, noverim te*, which implies the knowledge of God and self, the intimate

knowledge of one's own nature, as a prerequisite for high virtue. St. Thomas is pellucid in his exposition of the moral and intellectual virtues. The guiding hand is prudence, the *recta ratio agibilium*, the power of correctly applying one's knowledge. The early Protestants stressed knowledge of the Bible, but placed faith more in feeling, *confidentia fiducialis*, against the Catholic concept of an intellectual consent in faith, "the substance of things to be hoped for, the evidence of things that appear not."<sup>2</sup> But in both cases there is an association of knowledge and virtue, knowledge helping virtue, and virtue helping knowledge, since the pure of heart see God.

Does Cardinal Newman make knowledge and virtue independent? Does he neglect the training of the will? Even an earnest opponent of the great man gives an indication of where the answer lies.<sup>3</sup> "Many exponents of Newman's mind and thought can advance the view that he is essentially anti-intellectual; while others can appeal to his emphatic declaration that intellectual excellence, the cultivation of *the intellect as such*, constitutes the work of a University, and is coterminous with Liberal Education." The reason why some interpreters think that Newman is an in-

<sup>2</sup> St. Paul, *Epistle to the Hebrews*, XV. 1.

<sup>3</sup> T. Carcoran, *Newman: Selected Discourses on Liberal Knowledge* (Dublin: University College, 1929), p. lxxviii. This author's views on Newman's "philosophy of severance," the alleged disassociation of knowledge and virtue, are also given in "Liberal Studies and Moral Aims: a Critical Study of Newman's Position," *THOUGHT*, I (June, 1926), pp. 54-71.

tellectualist is because he repeats with emphasis and abundant illustration that knowledge is its own end as if it lacked important relationship with virtue. The reason why some interpreters think that Newman is anti-intellectualist is because such a concept of knowledge, and its ability to exist in atheistic genius or saintly wisdom, is to lower the value of learning to a thing quite indifferent to the true purpose of life. What is the answer to this dilemma? Where does Newman's idea of knowledge stand in relation to virtue?

One would hope to find the answer in the concept of Christian wisdom, namely, that Newman means by his "knowledge," wisdom, which includes virtue. Then knowledge could be an end in itself. This wisdom includes the knowledge of God, not without His love.<sup>4</sup> This wisdom is prudence, ordering human actions to their right end.<sup>5</sup> This wisdom is concerned with first principles,<sup>6</sup> with

things eternal<sup>7</sup> and with the Last Cause.<sup>8</sup> It is almost Newman's realized knowledge, "the ideas, which are the secret life of a Christian,"<sup>9</sup> of the heart as well as the head, of reason as well as faith. This would be an easy answer to the problem of knowledge as an end in itself. But Cardinal Newman, despite his empiricist philosophy, despite his emphasis on the unity of man in sensible, historical, experiential, living knowledge, as contrasted to the dangers of the notional and abstract,<sup>10</sup> does not mean by his "knowledge" in the *Idea of a University*, Christian wisdom. He means intellectual culture.

Knowledge is one thing, virtue is another; good sense is not conscience, refinement is not humility, nor is largeness and justness of view faith. Philosophy, however enlightened, however profound, gives no command over the passions, no influential motives, no vivifying principles. Liberal Education makes not the Christian, not the Catholic, but the gentleman. It is well to be a

<sup>4</sup> St. Augustine, *Enarratio in Psalmum 135.8* (Migne, Vol. 37, col. 1760), "intelligimus sapientiam in cognitione et dilectione eius quod semper est . . . quod Deus est."

<sup>5</sup> St. Thomas Aquinas, *Summa Theologiae* I. q. 1. a 6 resp., "prudens, sapiens dicitur, in quantum ordinat humanos actus ad debitum finem. Unde dicitur Prover. 10, 'Sapientia est viro prudentia.'" Newman, *op cit.*, p. 124, "wisdom . . . has a direct relation to conduct, and to human life."

<sup>6</sup> Aristotle, *Metaphysics*, I. 1, trans. Rose, "all men suppose what is called Wisdom to deal with the first causes and the principles of things."

<sup>7</sup> St. Augustine, *De Trinitate*, XII. 15. 25, (Migne, Vol. 42, col. 1012), "Si ergo haec est sapientiae et scientiae recta distinctio, ut ad sapientiam pertinent aeternarum rerum cognitio intellectualis; ad scientiam vero, temporalium rerum cognitio rationalis . . ."

<sup>8</sup> St. Thomas, *loc. cit.*, "Ille igitur, qui considerat simpliciter altissimam causam totius universi, quae Deus est, maxime sapiens dicitur. Unde et sapientia dicitur esse divinarum cognitio, ut patet per Augustinum, *de Trinit.* XII. 14."

<sup>9</sup> Newman, "The Theory of Development in Religious Doctrine," *Fifteen Sermons Preached before the University of Oxford* (New York: Longmans, Green, and Co., 1896), p. 327.

<sup>10</sup> Newman, *An Essay in Aid of a Grammar of Assent* (New York: Longmans, Green, and Co., 1930), pp. 90-1, "Real assent or belief, . . . being concerned with things concrete, not abstract, which variously excite the mind from their moral and imaginative properties, has for its objects, not only directly what is true, but inclusively what is beautiful, useful, admirable, heroic; objects which kindle devotion, rouse the passions, and attach the affections; and thus it leads the way to actions of every kind, to the establishment of principles, and the formation of character, and is thus again intimately connected with what is individual and personal."

gentleman, it is well to have a cultivated intellect, a delicate taste, a candid, equitable, dispassionate mind, a noble and courteous bearing in the conduct of life;—these are the connatural qualities of a large knowledge; they are the objects of a University.<sup>11</sup>

Or, still more clearly, "When I speak of Knowledge, I mean something intellectual . . . something which takes a view of things . . . which reasons upon what it sees, and while it sees; which invests it with an idea."<sup>12</sup>

How can such a knowledge be an end in itself? The answer would seem to be in the formal concept of a University, its specific, characterizing object. It does not include virtue, but was created for knowledge, just as the Church may be said to exist for the salvation of souls, rather than for knowledge as such. The formal object of the Church is certainly not the intellectual culture described by Cardinal Newman, though the Church can use these gifts in its members to great advantage.

The proof that Cardinal Newman is talking about the formal object of a University,—and he uses the term as quite synonymous, at least in purpose, with a liberal education and

with the liberal arts,<sup>13</sup>—appears especially in his luminous comparisons of mental knowledge with bodily health and with moral virtue.

It were well if the English, like the Greek language, possessed some definite word to express, simply and generally, intellectual proficiency or perfection, such as "health" is used with reference to the animal frame, and "virtue," with reference to our moral nature.<sup>14</sup>

#### HEALTH, VIRTUE, KNOWLEDGE

The perfection of the body is physical health, of the will, moral virtue, and of the intellect knowledge, the active power of judging, of "discriminating between truth and falsehood,"<sup>15</sup> of seeing things whole, in all their relationships.<sup>16</sup> This is good health of mind, a perfection in itself, just as virtue is perfection for the will and health for the body. Now a good healthy body can be used to serve God in pursuits intellectual or manual, in the apostolic ministry or in legitimate recreation, or it can be used to fight an unjust war, or to lead recalcitrant racketeers in robbery. So of a strong mind. What geniuses some of the gangsters of history have been, what profligates some litterateurs, what egotists some composers!

<sup>11</sup> Newman, *Idea of a University*, pp. 120-1.

<sup>12</sup> *Ibid.*, p. 113.

<sup>13</sup> "It is needless to trace out further the formation of the courses of liberal education; it is sufficient to have given some specimens in illustration of it. The studies which it was found to involve, were four principal ones, Grammar, Rhetoric, Logic, and Mathematics; and the science of Mathematics, again, was divided into four, Geometry, Arithmetic, Astronomy, and Music; making in all seven, which are known by the name of the Seven Liberal Arts," *ibid.*, p. 259. This liberal knowledge, defined not merely as content, but as largeness of view and the ability to reason well, is the scope of a university, *Cf. ibid.*, pp. 125-6.

<sup>14</sup> *Ibid.*, p. 134.

<sup>15</sup> *Ibid.*, p. 132.

<sup>16</sup> *Cf. ibid.*, p. 134.



Shrewd judgment serves the unjust as well as the just, and a strong body can also serve both. But with virtue it is different. A strong will, which may exist in St. Bernard as well as in Julian the Apostate, is not necessarily a perfect will, for the object of the will is good, and a will which adheres to evil is not perfect, but perverted. But a healthy body is a healthy body, regardless of who owns it, and a bright mind is a bright mind, even in Satan, the Angel of Light.

Now health is a good in itself, and so is knowledge. There is nothing that is evil in bodily health as such, nor is there anything evil in knowledge as such. Knowledge, therefore, just as health, can be an end in itself. In its own order it is the ultimate well being. It is only in relation to a further use that evil appears, not in the health, not in the knowledge, but in the will. Health can be abused, just as knowledge can. But body health, in itself, is a good, just as intellectual discernment and quickness is a good in itself, and, in its own order, its own end. The trouble does not come from bodily health, but from its misuse, and thus the Christian practice of mortification, not against health as its own end, but against health as man's end. Health is an end in itself, but is not man's end. Knowledge is an end in itself, but is not man's end. In relation to the whole man, health is a means of perfection, just

as knowledge, in relation to the whole man, is a means of perfection; and therefore follows the subjection of knowledge, in the matter of Faith and morals, to the good of the whole man. Just as Christian mortification, which really means little more than the proper care of the body, usually works even to the better health of the body in itself, so it is that the norm of Faith, which is really a higher knowledge, usually makes for better natural health of mind.

#### KNOWLEDGE IN ITSELF

Cardinal Newman, therefore, as proper to his subject, enters into the various relationships of knowledge. This is a proof that he is considering knowledge in itself; otherwise the whole man could scarcely be said to have relationships to himself. But he wishes to know the place of this mental power, this strong reason, this refined taste, in man's makeup.

... the work of a Hospital lies in healing the sick or wounded, of a Riding or Fencing School, or of a Gymnasium, in exercising the limbs, of an Almshouse, in aiding and solacing the old, of an Orphanage, in protecting innocence, of a Penitentiary, in restoring the guilty ... a University taken in its bare idea, and before we view it as an instrument of the Church, has this object and this mission; it contemplates neither moral impression nor mechanical production; it professes to exercise the mind neither in art nor in duty; its function is intellectual culture; here it may leave its scholars, and it has done its work when it has done as much as this. It educates

the intellect to reason well in all matters, to reach out towards truth, and to grasp it.<sup>17</sup>

Cardinal Newman is dealing with the formal idea of a university, its specifying function. Education can go on in an orphanage, even in a penitentiary, but education is not the primary purpose of these institutions. Similarly, a university may shelter the unwanted scion of neglectful parents, may even have penal statutes, but such concomitant works do not characterize the place. Even in pagan times, universities were possible, however much the institutions of Athens and Alexandria depart from the corporate concept of the Middle Ages. The idea of a university does not consist even in its organization, but in its specific purpose, health of mind.

Having clarified the function of a university,—and it may be repeated that this function and purpose is understood in Newman's essay as synonymous with the function and purpose of a liberal education and of the liberal arts, prescinding from professional education,<sup>18</sup>—the author delineates as he should the relation of this specific function to the needs of the whole man. And here he reigns supreme. No one at all has ever described better than he the relation of

mental culture, of intellectual ability, to human perfection, to the perfection of the whole man. Far from minimizing the place of virtue, the place of Faith, the function of the Church, in a university, no one has ever made more of it than Newman. He tells of the dangers of mental culture, which is all good in itself, far more vividly than one could describe the simpler phenomenon of brute health, a good in itself, running wild.

Lord Bacon has set down the abuse, of which I am speaking, among the impediments to the Advancement of the Sciences, when he observes that "men have used to infect their meditations, opinions and doctrines, with some conceits which they have most admired, or some Sciences which they have most applied; and give all thing else a tincture according to them utterly untrue and improper . . . So have the alchemists made a philosophy out of a few experiments of the furnace; and Gilbertus, our countryman, hath made a philosophy out of the observations of a lodestone. So Cicero, when, reciting the several opinions of the nature of the soul, he found a musician that held the soul was but a harmony, saith pleasantly, *hic ab arte sua non recessit*, "he was true to his art."<sup>19</sup>

The illustrations are not always so curious, nor are they always so remote from life today. They can be in history, of course, as Julian the Apostate,

<sup>17</sup> Newman, *op. cit.*, p. 125, italics mine.

<sup>18</sup> "A liberal education is a real benefit to the subjects of it, as members of society, in the various duties and circumstances and accidents of life . . . over and above those direct services which might fairly be expected of it, it actually subserves the discharge of those particular functions, and the pursuit of those particular advantages, which are connected with professional exertion, and to which Professional Education is directed," *ibid.*, p. 172.

<sup>19</sup> *Ibid.*, p. 77.

whose simplicity of manners, frugality, austerity of life, whose singular disdain of sensual pleasure, military heroism, application to business, literary diligence, modesty, clemency, accomplishments "go to make him one of the most eminent specimens of pagan virtue which the world has ever seen."<sup>20</sup> Was his reason rightly used? "Reason rightly exercised," says Cardinal Newman, "leads the mind to the Catholic Faith."<sup>21</sup> That is how much the convert thinks of the apostate. That is how much he esteems the place of Faith and of Christian virtue. He sees human accomplishments, even of genius and power, capable of perversion, perhaps even more frequently associated with religious indifference. If this is true, and it is,<sup>22</sup> the place of Faith and virtue and of the Church in a university is the more necessary as the intellectual excellence is greater.

Those critics are wrong who call Newman an intellectualist, and who quote the encyclicals about the purposes of a Catholic University, saying that its purpose is virtue and wisdom.

They have not penetrated as deeply as Newman into the real work of a university, one of the greatest in the line of human endeavor, intellectual excellence; they have not isolated the specific function; they have not outlined as clearly the place of intellectual excellence in life and in a university.

#### CHURCH UNDERSTANDS

The insistence of Papal documents on knowledge and virtue is precisely because the Church understands, as no one individual, the uses and pitfalls of secular learning. The Church does not profess to explain philosophically what is a university. Her work is the glory of God and the salvation of souls. All human gifts, including that of philosophy, she would save from abuse and turn to fruitful talents. The Church is in the orphanage, in the prison, in the gymnasium, in the State, in the university. The more noble the work and the higher the attainment, the closer must be the Church; for the more valuable is the talent, the more likely may be its

<sup>20</sup> *Ibid.*, p. 194.

<sup>21</sup> *Ibid.*, p. 181.

<sup>22</sup> *Cf. Newman, Discussions and Arguments of Various Subjects* (New York: Longmans, Green and Co., 1891), pp. 274-5. Secular knowledge is not a direct means of moral improvement, but even a temptation to unbelief. Poetry, of itself, can lead to sentimentalism, and experimental science, to skepticism. "Christianity, and nothing short of it, must be made the element and principle of all education. Where it has been laid as the first stone, and acknowledged as the governing spirit, it will take up into itself, assimilate, and give a character to literature and science." *Cf. Idea of a University*, p. 227, "If the interposition of the Church is necessary in the Schools of Science, still more imperatively is it demanded in the other main constituent portion of the subject-matter of Liberal Education,—Literature." This juxtaposition of sciences and literature is interesting because later (*ibid.*, p. 263), Newman disesteems the training value of the sciences, though here he says, "Literature stands related to Man, as Science stands to Nature," an excellent expression, with his clear inclusion of Theology and God, of the liberal arts content. The training value of the experimental sciences is brought out well in a modern work, Francois Charnot, "*La Teste Bien Faite*" (Paris: Editions Spes, 1932), pp. 113-122.

waste in time, without interest in eternity. "Such, I say, is the danger which awaits a civilized age; such is its besetting sin (not inevitable, God forbid! or we must abandon the use of God's own gifts), but still the ordinary sin of the Intellect."<sup>23</sup>

No critic of Newman as an "intellectualist" has ever painted with such master strokes the soul of a fallen Angel of Light. Newman cries more than his critics for virtue and Faith and the Church in the university. Newman sees more clearly than they why it was the Church which started universities, why the Ages of Faith were also the ages of the schools. Newman sees more clearly than they the rights of the Church. This is the cardinal point of his discussion: "the radical difference indeed of this mental refinement from genuine religion."<sup>24</sup> He has illustrated it from history, he will show its subtle truth in his own times; and who would say the picture does not fit today?

Newman's example is a political economist. His high character is unknowing of motives of sordid money making. His religious views make him dear to an institution in which religion is revered. He places, however, political economy high in the realm of moral sciences, and his colleagues hear him without excitement. For he raises

his own objection to his own thesis, that the pursuit of wealth is an humble occupation, and that it cannot claim to be necessarily joined to happiness. But he answers this objection with fine flourish.

"My answer," he says, "is, first, that the pursuit of wealth, that is, the endeavour to accumulate the means of future subsistence and enjoyment, is, to the mass of mankind, the great source of moral improvement . . . No institution," he continues, "could be more beneficial to the morals of the lower orders, that is to at least nine-tenths of the whole body of any people, than one which should increase their power and their wish to accumulate; none more mischievous than one which should diminish their motives and means to save."<sup>25</sup>

There is a great deal of truth in these statements. The earning of daily bread, and the business aiding thereunto, is a protection for one's moral life, if only in the avoidance of idleness. Moreover, the highest perfection can be associated with performing well the duties of one's state in life, with providing generously for one's own, and with the faithful assumption of domestic or civil responsibility. These are truths related to the political economy of our savant. If they are taken in isolation, political economy, not only as a self-contained field, granted its hypotheses, but as an adequate and proper human end

<sup>23</sup> Newman, *Idea of a University*, p. 191.

<sup>24</sup> *Ibid.*, p. 190. Cf. also p. 216. "Liberal knowledge has a special tendency, not necessary or rightful, but a tendency in fact, when cultivated by beings such as we are, to impress us with a mere philosophical theory of life and conduct in the place of Revelation."

<sup>25</sup> *Ibid.*, pp. 91-2.

for moral perfection, contradicts reason and revelation. The pursuit of wealth is not "the great source of moral improvement," but at least one great source of spiritual ruin. The wish to accumulate, however good it be in itself, needs to be reconciled with the counsel, "Lay not up to yourselves treasures on earth." Thus, the self-contained scientist makes of his science a philosophy and a theology. His hypotheses he makes into conclusions never proved; the proof is the further development of his own science. His architectonic is monotectonic, his *weltanschauung* is a deeper hiding of his head in the sand.

This is far from the predication of knowledge as the end of man. Newman's work is, in fact, an exposition of the inter-relationships of knowledge, of the bearing of mental culture to religious duty, of the duties of the Church to knowledge, of "Christianity and Letters," of "Christianity and Physical Science," of the relation of knowledge to professional skill. We see clearly, then, what he means by "knowledge."

Since then sciences are the results of mental processes about one and the same subject-matter, viewed under its various aspects, and are true results, as far as they go, yet at the same time separate and partial, it follows that on the one hand they need external assistance, one by one, by reason of their incompleteness, and on the other that they are

able to afford it to each other, by reason, first, of their independence in themselves, and then of their connection in their subject-matter.<sup>26</sup>

Any particular science is an aspect of the whole. The medical practitioner should no more prescribe for the needs of the soul than should the theologian prescribe for pneumonia. If there is an apparent conflict, if the danger of death, from the physician's viewpoint, should not be told to the patient, because "the thought of religion will disturb his mind and imperil his recovery," the decision is the priest's from a higher science, to minister to the soul lest the patient "should die without due preparation."<sup>27</sup>

#### "IDEA OF A UNIVERSITY"

This subject is extensive, and Cardinal Newman has done well, whatever be incidental points of controversy in a pioneer thinker. He was not the first to treat the function of mental power; perhaps his treatise is not the least in error. Alone the claim is made for it that the province proper to every science is well defined, and that simultaneously with the proper sovereignty of each science, not only the danger of irrational isolation, and the inevitable trespassing of apparently coexisting essential rights, is truly exposed, but the place of virtue and wisdom and prudence is emphasized

<sup>26</sup> *Ibid.*, p. 47.

<sup>27</sup> *Ibid.*, pp. 511-12.

in clear reason. Cardinal Newman has analyzed the idea of a university with consummate skill. He spent his whole life on it. The lectures were not merely gotten up for the occasion,<sup>28</sup> the founding of the Catholic University of Ireland, though there is nothing wrong in getting up one's talks for an occasion, providing the preparation is suitable, and the reasonings well founded. But it was different with the *Idea of a University*.

The views to which I have referred have grown into my whole system of thought, and are, as it were, part of myself. Many changes has my mind gone through: here it has known no variation or vacillation of opinion, and though this by itself is no proof of the truth of my principles, it puts a seal upon conviction and is a justification of earnestness and zeal. Those principles, which I am now to set forth under the sanction of the Catholic Church, were my profession at that early period of my life, when religion was to me more a matter of feeling and experience than of faith. They did but take greater hold upon me, as I was introduced to the records of Christian Antiquity, and approached in sentiment and desire to Catholicism; and my sense of their correctness has been increased with the events of my every year since I have been brought within its pale.<sup>29</sup>

Father Corcoran is in error, therefore, when he attributes Newman's conception of a university and of

liberal studies to a relatively ephemeral reformation of academic Oxford.<sup>30</sup> Newman's thought was colored by the surroundings of his life, and this coloring was favorable as well as not; but to say that his thought was entirely limited by his life and times is to deny the basic power of objective judgment in any age.

The objections, however, to the present interpretation of the *Idea of a University* may be stated. "Cardinal Newman does include character development in his idea of knowledge; this 'knowledge' may be interpreted as wisdom." This position is supported by such statements as: "Education is a higher word; it implies an action upon our mental nature, and the formation of a character; it is something individual and permanent, and is commonly spoken of in connection with religion and virtue."<sup>31</sup>

In a word, Religious Truth is not only a portion, but a condition of general knowledge. To blot it out is nothing short, if I may so speak, of unravelling the web of University Teaching. It is, according to the Greek proverb, to take the Spring from out of the year; it is to imitate the preposterous proceeding of those tragedians who represented a drama with the omission of its principal part.<sup>32</sup>

This second quotation is a confirmation of the interpretation of knowledge as an end in itself. It merely tells

<sup>28</sup> Cf. *ibid.*, p. 3.

<sup>29</sup> *Ibid.*, p. 4.

<sup>30</sup> Cf. Corcoran, *Newman: Selected Discourses*, pp. xv-xvi.

<sup>31</sup> Newman, *Idea of a University*, p. 114.

<sup>32</sup> *Ibid.*, p. 70.

the purpose of religious knowledge in itself, a science, which, with philosophy, is an ordering norm for other sciences.<sup>33</sup> Theology itself can be a means of virtue or, unfortunately, separated from virtue. This is to keep the concept clear. This is what Newman does.

The other quotation, which includes character formation in education, regardless of the turn of thought Cardinal Newman may wish to give, cannot stand against the thesis that refinement of mind is not virtue and that this mental culture is the end of a liberal education.<sup>34</sup> The "cardinal point" of the discussion is to show "the radical difference indeed of this mental refinement from genuine religion."<sup>35</sup> Now genuine religion includes virtue. Intellectual culture and the amenities of social usage, as Newman goes on to say, are not synonymous with conscience and God's law.

"If Cardinal Newman does not bring virtue into his concept of knowledge, he should." But this would harm the clarity of his thinking. He is talking about mental health as "a bare idea," just as bodily health can be considered in itself, previous to the settlement of its use as a

means of virtue. It must be repeated that Newman's analysis of the culture of the mind is his point of excellence. His synthesis suffers from the visibility of the component parts, much as one should see the steel girders in a completed skyscraper or view the heart in an x-ray. It is asking much that architect and engineer be combined, not only in the same individual, but even in the same work, that the same human be at once a master of diagnosis and an accomplished artist of the portrait of man. Newman can paint man too, as in his essay on literature, or in his sermons. That he is also capable of philosophical abstraction is only a point in his favor.

#### PROFANE KNOWLEDGE

Finally, expressions will be brought forth, with great emphasis, to show that Newman's bent of mind, that his adequate concept and feeling, belittled the place of virtue, of Faith and of the Church in profane knowledge. In the revision of 1859 he even "replaces the word 'implicate' by the word 'burden',"<sup>36</sup> in the passage: "I consider Knowledge to have its end in itself. For all its friends, or its enemies, may say, I insist upon it, that it

<sup>33</sup> "The comprehension of the bearings of one science on another, and the use of each to each, and the location and limitation and adjustment and due appreciation of them all, one with another, this belongs, I conceive, to a sort of science distinct from all of them, and in some sense a science of sciences, which is my own conception of what is meant by Philosophy, in the true sense of the word, and of a philosophical habit of mind." *Ibid.*, p. 51. "Granting Theology is a real science, we cannot exclude it, and still call ourselves philosophers . . . if there be Religious Truth at all, we cannot shut our eyes to it without prejudice to truth of every kind, physical, metaphysical, historical, and moral; for it bears upon all truth." *ibid.*, p. 52.

<sup>34</sup> *Cf. ibid.*, p. 116.

<sup>35</sup> *Ibid.*, p. 190.

<sup>36</sup> *Ciceroan, op. cit.*; p. lavii.



is as real a mistake to burden it with virtue or religion as with the mechanical arts."<sup>37</sup> Newman is insistent, and the reason is not far to seek. Knowledge has been so often confused with virtue, mental culture has been so often substituted for Christianity and for Christ, that he will have none of such a capital human crime. Knowledge is not only an end in itself, but it is also a means. It is a means, moreover, so powerful for good or for evil that it must be penetrated with Christianity, or it will be penetrated with error.

"Good" indeed means one thing, and "useful" means another; but I lay it down as a principle, which will save us a great deal of anxiety, that, though the useful is not always good, the good is always useful. . . . If then the intellect is so excellent a portion of us, and its cultivation so excellent, it is not only beautiful, perfect, admirable, and noble in itself, but in a true and high sense it must be useful to the possessor and to all around him; not useful in any low, mechanical, mercantile sense, but as diffusing good, or as a blessing, or a gift, or power, or a treasure, first to the owner, then through him to the world. I say then, if a liberal education be good, it must necessarily be useful too.<sup>38</sup>

The liberal culture of the mind, the "freedom" of its powers,<sup>39</sup> is an

end in itself, but it is simultaneously a means for good, as illustrated, or evil.<sup>40</sup>

Newman's concept, therefore, of knowledge as an end in itself does not militate against the propaedeutic function of the liberal arts, that they are a preparatory and intermediate stage in education.

When the intellect has once been properly trained and formed to have a connected view or grasp of things, it will display its powers with more or less effect according to its particular quality and capacity in the individual. In the case of most men it makes itself felt in the good sense, sobriety of thought, reasonableness, candour, self-command, and steadiness of view, which characterize it. In some it will have developed habits of business, power of influencing others, and sagacity. In others it will elicit the talent of philosophical speculation, and lead the mind forward to eminence in this or that intellectual department. In all it will be a faculty of entering with comparative ease into any subject of thought, and of taking up with aptitude any science or profession.<sup>41</sup>

This is the historic claim of the liberal arts, rarely expressed better than here, that they are the best preparation for life if one is fitted for them. It is well to mention, too, the place Newman assigns to religion in the liberal arts, considered as preparatory studies. Even in the formal con-

<sup>37</sup> Newman, *Idea of a University*, p. 120.

<sup>38</sup> *Ibid.*, p. 164.

<sup>39</sup> *Ibid.*, p. 101.

<sup>40</sup> "Basil and Julian were fellow-students at the schools of Athens; and one became the Saint and Doctor of the Church, the other her scoffing and relentless foe," *ibid.*, p. 211.

<sup>41</sup> *Ibid.*, pp. xvii-xviii.

cept of mental culture, the proper largeness of view, the proper inter-relationships of the sciences is not possible without study of the final questions of religion.

Theology, in the liberal arts, is not studied professionally, but for fullness of knowledge and viewpoint, for proper mental orientation of any man. And yet theology and religion are subjects almost unknown in many secular universities. This is hard to understand, for taking theology even from a natural viewpoint, sketching even the questions of its content matter, without affirming truth or falsity, it cannot fail, considered as knowledge, "to exert a powerful influence on philosophy, literature, and every intellectual creation or discovery whatever."<sup>42</sup> Even in intermediate studies, for the mere intellectual purpose of schooling, theology is necessary.

#### TRAINING OF THE INTELLECT

Cardinal Newman has given us the content matter of the liberal arts, theology and letters and the sciences. He gives us the clear aim, mental health, and the clear dangers, when this mental health, as bodily health is wont to do, in a lesser disorder, refuses to recognize a law and purpose

superior to its own laws and purposes. This is the greater sin in the intellect, since the intellect is made to see the truth and to see it whole, so that man can live the truth<sup>43</sup> and act on it.

Cardinal Newman has given us, also, the intermediate function of such mental power, in the classic passage just quoted, "when the intellect has once been properly trained . . ." The third function of the liberal arts, besides their content, and preparatory aim, is the exercise of man's highest powers. The training of the intellect, Newman describes well and assigns the proper function of the liberal arts as the cultivation of the understanding and the improving of the talent for speculation and original inquiry, and (agreeing with Locke at least in this), "the habit of pushing things up to their first principles." This is "a principal portion of a *good* or *liberal* education,"<sup>44</sup> the "exercise and growth in certain habits, moral or intellectual."<sup>45</sup>

The will is not left out. It comes in somehow. Even the formal concept of mental culture has a relation to virtue. True knowledge tends to good, can be the instrument of good.<sup>46</sup> The teachers of mankind have attempted to make men virtuous, and this by liberal knowledge.<sup>47</sup> Abstraction can

<sup>42</sup> *Ibid.*, p. 66.

<sup>43</sup> Cf. St. Paul, *Epistle to the Ephesians*, IV. 15, "doing the truth in charity."

<sup>44</sup> Newman, *Idea of a University*, p. 163.

<sup>45</sup> *Ibid.*, p. xi.

<sup>46</sup> Cf. *ibid.*, p. 164.

<sup>47</sup> Cf. *ibid.*, p. 115.

gain formal concepts of things, but reality finds them in union. Newman is an empiricist, and we rarely find him tempted to dialectical divisions so mutually exclusive that they bear the taint of falsity. He treats man as a living subject, never reducing him to a *caput mortuum* of abstractions.<sup>48</sup> Even his formal idea of mental culture insinuates the uses of virtue. Much more clearly, when this formal idea steps to its place in the hierarchy of being, does it bow to virtue and Faith. No one more than Newman fears the misuse of knowledge, no one honors more its service of the good. The liberal arts, the universi-

ties, cannot assure, cannot assume the responsibility of virtue and Faith; rather it is virtue and Faith, Christianity and the Church, which have the duty to assure the integrity of the universities and the arts.<sup>49</sup>

Cardinal Newman deepens, as did many of his predecessors, the concept of the liberal arts. This concept, like religious doctrine, is capable of organic growth and development. Remaining itself, like man, this great human education gains ever more experience; its essentials remaining the same, it is adaptable to all ages, ever old, ever new.

<sup>48</sup> Cf. Jean Cuitton, *La Philosophie de Newman* (Paris: Boivin et Cie., Editeurs, 1933), p. 81. Newman's divisions are not always mutually exclusive, "se fondent la plupart du temps sur la prédominance de tel ou tel élément, parce qu'il vise à traiter un sujet vivant sans le réduire à un *caput mortuum* d'abstractions."

<sup>49</sup> Not all who reject character training as the specific purpose of a university accept the present conclusions concerning the authority of the Church, cf. Robert Maynard Hutchins, *The Higher Learning in America* (New Haven: Yale University Press, 1936), pp. 28-32.



## Spiritual Reality

No modern writer has thought more deeply than Newman on the conditions of spiritual action and on the incommensurability of the laws and values which govern the world of secular human activity which is "The World," and the invisible world which is the world of spiritual reality. Above all he was profoundly convinced that everything that is of importance in the spiritual order, and consequently in reality, is always the work of the few. Numbers do not matter. "Number is not strength. There never was a greater fallacy than to suppose that the many must necessarily be stronger than the few." Nor is it material power or influence or ability that counts. Under the dispensation of the spirit, it is by means of the few, the weak and the unknown that the divine purpose in history is realized.—*Christopher Dawson in the SWORD OF THE SPIRIT, August, 1945.*

## Bishops Speak on Labor

MOST REV. RICHARD J. CUSHING, D.D.

THIS Holy Mass is offered to Almighty God in thanksgiving for labor's part in the winning of the war and for labor's protection in the difficult years which may be ahead for us.

What was the part of American labor in this war? Ask our Allies. Even the least generous of them admit that the heroism of their soldiers was implemented in no small degree by a lend-lease program which depended on the productivity, the energy and the idealism of American labor.

What was the part of American labor in the winning of this war? Ask the nations whom our soldiers have defeated. Without exception they will testify that our armies, sometimes inferior in number and thank God much less used to military discipline, had nonetheless the advantage in equipment, in food stuffs, in mechanisms, and in transportation—all of these, again, made possible by American labor, by work done under conditions which the Christian tradition inspired and which America legislated into existence.

What a brutal tragedy it would be if totalitarianism and materialism, or the blending of these two which is atheistic Communism, should take over the peace which the American

*An address delivered in honor of Labor Day by the Archbishop of Boston at the Cathedral of the Holy Cross, Boston, Mass., Sept. 3, 1945.*

workingman, the product of democratic philosophy and Christian faith, planned with his vision, pursued with his toil, and protected with his vigilance all through the worried years of the war.

Yet we are beginning once again to detect the efforts of false friends of labor to divide workingmen from their spiritual leaders, Catholic people from their Hierarchy, "the proletariat," as these false friends call them, from those whom the same group would call "the prelates."

The false friends of labor have frequently been successful in this diabolical work of division elsewhere. They have made slow progress here in the United States. Last month our Holy Father, the Pope, speaking to a large gathering of Italian workers, said:

Visit countries where the Catholic Church can live and act freely, even if its Faithful—as for instance in the United States of America, Canada and England—are only a minority. Penetrate there in the huge organizations of industrial life. You will not find any trace

of conflict between the Church and the working world.

Here the working people, the priests and the Bishops form a single family. They are a single spiritual family, to be sure, but usually they are a single blood family as well, a single family engaged in a single work.

#### BISHOPS ARE SONS OF WORKINGMEN

In this country it was working people who built the seminaries in which our priests are trained. Our institutions have no princely patrons; they are monuments to human labor and to the generosity of hard-working laborers. Workingmen not merely built and paid for our seminaries, they sent to them some of their best sons. We have no priestly class or prelatical families in our tradition. I have said this before, but it is important to repeat it here: in all the American Hierarchy, resident in the United States, there is not one Bishop, Archbishop or Cardinal whose father or mother had been graduated from college! Everyone of our Bishops and Archbishops is the son of a workingman and a workingman's wife. That is one reason why it has been so difficult a task for the saboteur to divide our people from us.

To divide the American workingman from his priests and Bishops, the saboteur would have to divide fathers from their sons and men from their own brothers.

Accordingly, no one in the world

should know the American workingman as should his priest. His priest should know him because, in thousands of cases, the priest-to-be has spent his out-of-school hours in the shops of the workingman and at his benches; the priest should know him also because there is no more frequent visitor to the altar rails of our churches than the American workingman. The priest knows the American workingman's patriotism and he knows his piety. The priest knows how hard he worked to win this war and he knows with what humility he praised his God and thanked Him when that work had produced its effect in victory. That is why the heart of the priest goes sick when he learns, as I did last week, that a few days ago, at a closed meeting of Communist agents hereabouts, a Party organizer sneered at the American workingman and at American labor's devout reaction to the recent victory, saying:

We must be careful or the war will get away from us and with it the peace! The whole thing is degenerating into a lot of church-going and psalm-singing and praying, and the poor mugs who did the work are now doing most of the praying!

Indeed they are. They always did. Please God, they always will. They have always worked as if everything depended on them, and prayed as if everything depended on God. They have always been on God's side, and so God has always been on theirs. They are the hardest working people

on earth and their prayers must be the best known in Heaven. I pray this morning that no depression, no disillusionment, no discouragement will ever make them susceptible to the sneer at their labor and their prayers alike of the anti-religious saboteur.

American labor is made up of devout men. Those who are Catholics look to their Church for leadership; they must not be deceived. They are among her most loyal sons; they must not be betrayed.

But not all are agreed as to what the part of the Church should be in helping the workingman. Labor itself is by no means entirely clear as to what it expects of religion. For example, a nationally recognized labor leader, a Catholic, has repeatedly argued against the entrance of religion into the field of Trade Unions. He asserts, and thousands agree with him, that religious organizations have one work to do, and unions or labor organizations have another and different work to do.

This argument is sometimes stated in hostile fashion and with anti-religious intent. There is a sense, however, in which it is both valid and Catholic. It is true that the Church is not organized to provide a technical labor program. It is not equipped or otherwise prepared to run unions, any more than it is to run armies, political parties or other non-ecclesiastical organizations. The Church leaves the study of chemical formulae to chem-

ists; she only asks the chemists to use their formulae for the protection of life and not its destruction. She leaves the writing of laws to legislators; she merely asks the law-makers to write their laws for peace, not for violence. She leaves the organization of labor to labor leaders; she merely asks these leaders to use their power and prestige for the making of men, not mobs.

The Catholic Church has no official and exclusive labor program in the technical sense, just as she has no technical surgical program or technical political program or aviation program or architectural program. But she does have from God Almighty a mandate to teach a moral program, to expound to all individuals and vocational groups that moral law to which all human activity must necessarily be subject, or turn to our destruction. It is the business of the Church to produce moral men, good employers, saintly employes. The world and its social institutions bring to the Church butchers, bakers and candlestick-makers; the Church gives back to the world honest butchers, holy bakers, saintly candlestick-makers.

So the Church has no quarrel with those who seek the protection of professional or labor groups, provided they do not impede her unique and inalienable right to sanctify the members of these groups in all their activities. All power to labor leaders capable of guaranteeing to workingmen the best possible working conditions,

the highest possible wages, and the greatest measure of security for themselves and their dependents! But may God Himself protect our workingmen and our nation from labor leaders or capitalists who, seeking to attain their City of Man, bypass the City of God! All power to those who can so organize labor as to insure the recognition of its rights. But to them, as to all other men, the Carpenter of Nazareth speaks His warning word: "Seek ye first the Kingdom of God and His Justice and all things else shall be added to you."

If the working-classes, and all classes should be working-classes, are to observe Justice in their demands, if they are to escape the danger of becoming mere tools in the hands of ambitious demagogues, if they wish themselves to keep clear of that spirit of selfishness which they condemn so severely in the capitalist, then their own ranks must be made up of devout, convinced Christian men. Someone has

well said: "The power of money without religion is an evil, but the power of organized labor without religion is just as great an evil." From this evil, we depend on highminded, strongly loyal Catholic workers, inside unions and out, to deliver us.

So, pausing today to pay tribute to labor, we priests, and all Catholics, in union with Him whose Heart was moved to compassion by all human needs, stand ready to work with all who toil toward the betterment of their lot by every legitimate means. If American labor has other friends besides the Catholic Church, it has none who are more sincere, more devoted and more disinterested. We seek to unite all workers among themselves, and to divide them from no one who is good. We pray that the hard work in which they spend their lives may bring them not only temporal consolations here below, but also eternal satisfaction in the Kingdom which God has made for them hereafter.

## II

MOST REV. MICHAEL J. READY, D.D.

THIS holiday dedicated to labor is a national profession of faith in man's dignity. The consciousness of man's dignity rests in man's origin as a creature of God and man's destiny in the Kingdom of Heaven. The recognition of man's dignity immediately suggests a relationship of brotherhood, a brotherhood consecrated in

*Sermon delivered on Labor Day,  
September 3, 1945, at St. Joseph's  
Cathedral by the Bishop of Colum-  
bus, Ohio.*

the redemption of Jesus Christ and commanded for His disciples in the law of Christian charity which holds every man as a neighbor: "Thou shalt



love thy neighbor as thyself." Throughout the centuries the Church of Christ has fostered such an understanding of spiritual relations among men. The Church's institutions of learning and benevolence are a practical interpretation of those relations in terms of mercy and human service.

#### BLESSINGS OF LIBERTY

It is especially fitting that on this day our citizens should make grateful acknowledgment to God for the blessings of liberty guaranteed by the institutions of this Republic. The constitutional recognition of man's inalienable rights to life, liberty and the pursuit of happiness protects the citizen from the serfdom of both economic and Government power and thus defends man's dignity. Here in this venerable cathedral on Labor Day 1945, we kneel at the altar of Christ's undying Sacrifice to express thanksgiving for the victory which was won under His mercy by the valor and labor of our citizens. Here we repeat our prayerful petition for a world peace based on justice. Here we commend to the mercy of God the brave souls of America's youth who fought and died to defend our institutions of freedom.

With fervent gratitude we here recall the service of the men and women of the armed forces who did their best duty for their country on land, on sea and in the air.

All these we remember today while

we pray God to bless the men and women of the industries, the farms and the professions who toiled at their tasks to give to our armies and the armies of our allies the resources of victory. We praise God that our country was saved the destruction and death which devastated the lands of Europe and Asia. It should now be our strong resolution, in gratitude to God for Victory, to share with our suffering brethren the means of rising from the wretchedness and want which blight their lives.

In welcoming you on this occasion I wish to express in behalf of our citizens in this community sentiments of hearty congratulations to the men and women of industry on the great patriotic job done in winning the war. I offer my congratulations and gratitude to all in industry, to management and to labor, for it was a job done by all in a spirit of unity and cooperation. The example of that service is today the best evidence of what we can expect and should expect during the present critical period of industrial conversion.

The immediate national concern of all citizens and particularly of all wage earners is the question of jobs. Practically overnight the Government stopped spending \$8,000,000,000 a month, and that cease-spending order was felt directly in the homes of our land. Soon there will be a great demand for peace-time goods of all kinds. The estimated \$100,000,000,-

000 accumulated individual savings will cushion the immediate future for some families. Private and Government spending will provide a great many jobs, but the process of industrial transition from war to peace is bound to be filled with grave hardships. Certainly, there is no reason to assume a Pollyanna attitude of stupid indifference to the seriousness of the employment situation. But neither is it necessary at this time to lament with deep pessimism after the manner of some prophets of despair who seize every occasion to sound the alarm of disaster for our national institutions.

We are just within two weeks of the announcement of peace. We are standing the first shock of the end of a war economy. But even in these few days we are encouraged to note the quick and efficient manner in which the agencies of Government, the management of industry, and the leaders of labor have moved to correct the grave situation. We may not be convinced that their plans are sufficient. We may criticize the present inadequacy of our laws to meet the situation. We may be among those who are sponsoring certain legislative and economic programs which promise a better and faster solution of the jobs situation. The proportions of the task ahead offer all of us an opportunity for further important service of our country. In this task the workers of the Nation through their unions and their elected representatives must play

a very important part. Unemployment principally affects the workers, and, first of all, the unskilled, low-wage workers, who are least able to stand the shock of a payless week.

The present reconversion task should be the occasion to advance wider labor representation and participation in management. This, too, it seems to me, is the time for labor to have equal representation with management on all local, national and international bodies for the study and cure of economic problems and for the advancement of better social conditions among workers and their families. Both management and labor in fulfilling this joint task should have the guidance and aid of the various governments at their own proper level. I have no hesitancy in standing for this greater recognition of the workers and their unions. If it were ever necessary for labor to prove its right to a larger and more important share in directing the economic life of our Nation, that proof was given in production records during the war and in the patriotic policies adopted and adhered to by the unions. When the records of labor relations of the late war are written, the situations that will reflect most credit on the labor movement will not be those involving the selfish, autocratic, poorly led groups who violated their no-strike pledge but that great army of workers who kept their contracts and lived up to their pledge of patriotic

service when it was hard and unbelievably hard to do so.

I refuse to believe that the men and women of America, who witnessed the suffering and despair of the cruel depression years, will permit a similar situation to endanger the very structure of our national life. A nation whose people suffered, sacrificed and died to defend its institutions of freedom and which spent \$270,000,000,000 to wage war against the vicious forces which threatened our liberties will not—cannot—let its citizens in the time of victory languish in a wilderness of economic or political confusion. We have the ability and the wealth and the spirit of justice to provide for our citizens the land, the homes, the job, the education, the culture, the recreation and the simple joys of family and children which God planned as the heritage of free men on their earthly pilgrimage to the Kingdom of Heaven. The lives and the welfare of citizens have the highest priority on the wealth and resources of a nation.

#### THE SOCIAL ENCYCLICALS

I speak to you according to the age-old teaching of the Catholic Church. This is not a new doctrine fashioned by the exigencies of the present crisis. This is the doctrine of man's dignity and of human brotherhood and of social justice expounded by Christ and developed in precise principles and formulas in the great Social Ency-

icals of Leo XIII, Pius XI, and of the great Pontiff whose burning zeal and indomitable courage have captured the admiration and affection of the whole suffering world, Pius XII. Men who feared and hated religion have for generations sneered at and condemned this social teaching of the Church, some because it went too far and others because it seemed to them not to go far enough.

This is the revolutionary teaching of justice and charity, of unity and brotherhood, which materialists call reactionary and social obscurantists name radical.

Almost one year ago to this very day, September 2, 1944, Pius XII spoke to the world on the fifth anniversary of the war. His words now seem prophetic because of their trenchant analysis of what we face in this September, 1945. Pius XII spoke in defense of the right of private property, but he put his finger on the pulse of present-day economic problems. He defended the right of private property in the clearest language, but he hastened to add that private property must be subordinated to the needs of the common good. Listen to his exact words:

Indeed, we see an ever-increasing mass of workers come up against those effective concentrations of economic wealth, often hidden under anonymous forms, that succeed in evading their social duties, thereby preventing the worker from building up his own effective property. We see small and medium prop-

erty owners compelled to wage a defensive struggle increasingly arduous and without hope of success.

On the one hand, we see vast wealth dominate the private and public economy and often civic life. On the other, we see innumerable multitudes of those who, deprived of any direct or indirect security in their lives, take no further interest in the values of spirit, abandon their aspirations toward true freedom and blindly serve any political party, slaves of anyone who can somehow promise them bread and security. Experience has shown how much tyranny mankind is capable of under such conditions, even in the present time.

Pius XII's conclusion here is that we must fight not only against the evil of unemployment, but also against the evil which unemployment breeds—the slave mind, which is always the raw material for tyranny and dictatorship, be it Communist or Fascist, left or right.

All groups of citizens must work cooperatively for the elimination of the dangers of unemployment. In this matter, workers and employers and investors and the public generally are all in the same boat of prosperity or all in the same deep, black sea of depression.

The surest cure for unemployment is the establishment of a just social order. Recurring unemployment or the danger of unemployment is a symptom of the out-of-balance condition of our economic system. Pius XII at Christmas last year (1944) spoke of the peoples of the world be-

ing awakened by the sinister, flashing lightning of the war which encompassed them. He described them as people awakened from a long torpid, heavy sleep. And in their awakened condition the Pontiff states that they have assumed a new attitude toward the State and toward those who govern it, an attitude that questions and criticizes. This is the fever of reform among free peoples and the revolutionary spirit of revolt amongst slave peoples. We must continue to make progressive strides toward a better organization of our social life in order to achieve a peaceful, sane reform of conditions which threaten economic disaster. Labor unionists and workers generally have no monopoly in this desire for peaceful reform and correction of social evils. Industrialists, businessmen, farmers and professional men generally will support reform measures if presented in relation to our common American traditions. But workers through their unions usually must be the leaders in proposing and promoting wider social benefits for wage-dependent citizens. I believe all citizens can accept the following social objectives as worth working for in our national economy:

#### SOCIAL OBJECTIVES

1. Full employment—to achieve economic justice for all people.
2. Comprehensive social security—giving protection against unemployment, disability, old age, sickness and

dependency. Such social security should be provided by contributions from employers, employees, self-employed and government in fair proportions.

3. A guaranteed annual wage—to provide for an increased stabilization of family life.

4. Family allowances—so that parents with large families and inadequate income may get a definite subsidy besides an offset in income taxes. Such a graduated income subsidy is justified not only on the basis of child welfare, but on the basis of national prosperity.

5. Workers fair participation with management in industry. Direct union-management cooperation enables the laborer to become a citizen, not just a subject of industry. It also places greater social responsibilities on labor and removes the strike as a common method of settling grievances.

6. Both unions and management must develop a great social consciousness and a higher regard for community relations and responsibilities.

7. Fair employment practice—so that legally no individual otherwise qualified can be discriminated against in filling a job or position because of race, color, or religion. This goes for labor as well as business.

8. An equilibrium between wages and prices, and between agricultural prices and industrial prices.

Naturally, this is by no means a

complete catalog of social objectives either in form or in content. It is a statement of objectives which all citizens should be thinking about in order to achieve a better national society in which men can live with dignity becoming the children of God.

A truly just and noble human society cannot be based merely on the economics of full production, fair wages and collective bargaining. Life is more than food and drink. Men are greater than the mere chemical properties which constitute their bodies.

Our Saviour, Jesus Christ, toiled in honorable labor at the humble carpenter's bench in Nazareth. We think of Him today as Christ the worker, the living ideal of all noble men. Hear His words of wisdom as He spoke to the men and women engaged in the tasks of business and industry, of fishing and farming: "Seek ye first the Kingdom of God and His justice." Be not solicitous, He tells them, for what you shall eat nor what you will drink, nor what you shall wear. After all these material things the heathen seek. You are wiser than heathen who do not know God's truth. You are men of great spiritual powers. You are men who can conceive great inventions by the spiritual processes of human intelligence. You are men who can master your own problems by the powers of your spiritual will. You are men—dim miniatures of Greatness Infinite. Seek ye then first the things of the spirit, the truths and graces

which make you rise above earth and lead you to the Kingdom of God and His justice.

The very power of unionism is based on the spiritual character of brotherhood, worker with worker, man with man, joined in the union of fraternity to win justice. Before there can be a reconstruction of the social order there must be a conversion of men's hearts and minds to the things of the spirit. That is why the Church has championed the rights of the worker and why she has so painstakingly, by encyclical writings, expressed the true principles of social economic life. In both labor and management, the things that count are essentially human elements. They are all based on the realization that man's greatest powers and truest happiness are spiritual, not material. The objectives men seek, the motives that inspire them, the standards they set in honesty and justice and consideration for others, their willingness to work for the observance of these standards in whatever part they play in industrial life—all these great values are based ultimately in man's spiritual powers.

I think it is highly significant that the country which first established social security (1880) is the first modern and industrialized nation to vanish from the map of progressive countries. Germany is the shining example of the fate which befalls a country that has fulfilled the needs

of material man and has completely neglected, indeed perverted, the needs of spiritual man.

I believe that the greatest single contribution that could now be made to peace among nations would be the strong, loyal, international support of religion by the great free labor organizations of the United States. Nothing, in my opinion, could so quickly convince the workers of the world of America's greatness as for American labor to stand openly and positively in defense of the rights of religion everywhere in the world.

Thank God that today no one seriously questions the right of workers to organize freely in their own unions and to bargain collectively with employers for just wages and other decent conditions of work. Ten years ago those were questions of hot debate among citizens. Workers must now regard this changed condition of affairs in the light of a great responsibility to lead in the betterment of social conditions affecting the lives and homes of all the citizens. Workers must regard their unions not as selfish, partisan instruments for power and aggrandizement. Employers often are hostile to unions because of their experience with unrepresentative nagging agitators sent to management as union labor organizers. Workers must rather regard their unions as well-disciplined armies working for the organization of a just economic system for all.

Let us think of the glory that is ours in serving the greatness of our country. Here we are blessed by institutions founded on real democracy. Americans lately have proved their love for those institutions from Bataan and Guadalcanal and the beaches of Normandy, all the way to Berlin and Tokyo. They will not be deceived by doctrinaire agitators and Communist propagandists who try to palm off on American workers a spurious brand of democracy. But we who love our country and its institutions must be ready to pay the high price of decent, honest, just citizenship which democracy demands. Here are words of wisdom which were spoken at the end of the last war and which I now commend to your consideration: "It is one of history's plainest lessons that democracy is based on self-control; that a people cannot remain free unless its members will voluntarily

use their freedom for the purpose of the community under a system of moral law." (President Hadley, Yale University, June 15, 1919).

Keep in your memory, my beloved brethren, the words self-control and moral law. There can be no democracy without them. They are necessary guides for groups as well as individuals. They are the power which groups and individuals use to refrain from acting against others even though it means putting aside an advantage. They are the power which holds people back from doing what would be harmful to others. They are the spiritual power which helps us to think of man's dignity and of his eternal destiny. They are of the great spiritual forces within us which help us to seek out first the Kingdom of God and His justice and thereby to save the soul of humanity.

### III

MOST REV. FRANCIS J. HAAS, D.D.

UPON the invitation of His Excellency, the Most Reverend Archbishop of Chicago, I come to you this morning to speak at this solemn ceremony arranged by the Catholic Labor Alliance of Chicago to commemorate Labor Day. To me an invitation from Archbishop Stritch is more than an invitation. It is a command, and a command that I feel honored to comply with. Your Arch-

*Sermon delivered at the Labor Day Mass, sponsored by the Catholic Labor Alliance, at Holy Name Cathedral, Chicago, Ill., September 3, 1945, by the Bishop of Grand Rapids, Michigan.*

bishop's vast services over more than three decades of years in promoting decent human relations on the basis of justice and Christian charity, both in international life and in industry,



have won for him the high esteem which he enjoys in the American Hierarchy and in the hearts of all citizens, non-Catholic as well as Catholic, throughout the land. I assure you that it is not only my personal affection for your beloved Archbishop but my full consciousness of the high regard in which he is held on all sides that makes me say that I am delighted to be with you here this morning.

For the sake of order, I shall try to arrange what I have to say to you under three distinct but not unrelated headings: A. The ground on which we take our stand. B. the problems we have to face. C. the steps we have to take to meet them.

#### A. GROUND ON WHICH WE STAND

The ground on which we take our stand is, of course, our premises, or if you will, our runways. They are our points of departure. They are the places from which we start. They are what the man of principle calls "his position."

What is our position? It can be stated simply. We believe that Almighty God has created the twenty-two hundred million human beings in the world, each one the counterpart of his own divine life, each one bearing within him the image and likeness of God himself. Each one, by virtue of the fact that God sent His own Divine Son to become Man, He allows to call Him Father. Mark well that it is not only as my "Father,"

but as "our Father" that we are privileged to speak to Him. He is the Father of all, and all under Him are brothers and sisters one to another.

Here we may say is the heart and soul of Christian teaching on Christian living. It is the ground on which we take our stand, the place from which we begin our social thinking. With its brother-to-brother insistence St. Paul could in all logic exclaim: "Bear one another's burdens, and so you will fulfill the law of Christ" (*Galatians*, 6, 2). To him, Christian citizenship today would mean much more than voting honestly, or paying one's just taxes, or sitting on a jury. It would mean, to use his own figures, helping others carry the load they have to carry.

How beautiful this picture which represents humankind as trudging along on a journey—as indeed it is—with each person, stirred from within out of love of Christ, to help lighten the burden of the person next to him, whether that burden is the burden of children, or physical deformity, or hunger, or want, or even petulance of temper. This is the concept of Christian citizenship. This is our concept. This is the ground on which we take our stand, the place from which we start our social philosophy.

Accordingly, there are certain notions that we reject as unsound, and certain others that we hail as fair and worthy, to be worked toward with all speed. Thus we repudiate the doctrine

that industry is to be operated merely to make money for those who can make it. We condemn the short-sighted policy of maintaining a regime of scarcity—either through cartels, or price fixing, or the restrictive practices of certain labor unions—in order that the private initiative of a few may be rewarded at the expense of all the rest. And while we insist that private initiative be maintained, we insist that it operate to the production of enough goods and services for all the people.

#### SUFFICIENCY FOR ALL

We hold that wealth for the few, scarcity, and private enterprise can in no sense be set up as the ends or goals of an economic regime. In Christian thinking, there can be but one objective to which all else, be it money rewards or private enterprise, must be directed. That one objective is the production of at least a sufficiency and, in so far as the natural resources and the technological advances of the country will permit, an abundance for the entire population. This is the goal, we believe, that every citizen, combining his talents and resources with all others, should set before him. No other purpose can be reconciled with the injunction: "Bear one another's burdens, and so you will fulfill the law of Christ."

Thus Pope Pius XI in his Encyclical *Forty Years After* of 1931 could say what he did: "For then only will the social economy be rightly estab-

lished and attain its purposes when all and each are supplied with all the goods that the wealth and resources of nature, technical achievement, and the social organization of economic life can furnish" (Par. 75).

This judgment is the normal, natural conclusion from our premises. It requires no straining of logic to arrive at it. No other deduction is possible. And let no one say that we are tied down too much to premises. Without them, can we contemplate anything else than fewer and fewer men of power, and more and more people shut out from the necessities and comforts of life? Without them, can we envisage anything else in the future for the human race—until the next war, shall we say—than the frightful spectacle of fewer powerful individuals within the various nations, and more and more hungry people struggling with one another for food, and clothing and shelter, to the constant turmoil, and perhaps conflagration of the world?

It may be said that the evils of the past have grown out of two false attitudes, which all of us are inclined to fall into. Too many of us, too much of the time, ask ourselves the questions: "How much can I get out of?" and "How much can I get out of others?" It is idle to hope for improvement until after all of us change the question "How much can I get out of?" to "How much can I do?" and "How much can I get out of others?"

to "How much can I do for others?"

But for this change of attitude do we not need much deeper sanctions than those of public acclaim, whether they be the olive wreaths of the ancient Greeks or the citations of our national Congress? Do we not need the lasting sanctions of Christian rewards and penalties extending into eternity? "By this all men shall know that you are my disciples, if you have love one for another" (*John* 13, 35). Behold the formula of the Master for our domestic and world chaos! And we ask God today to hasten its acceptance in the heart of every man and woman.

I should like to introduce a thought here designed to permeate business and industry more generally than they are with the teachings of the Master. In substance, the thought is that our clergy should have greater regard than they have for the body of knowledge known as Economics, and that our economists should have greater regard than they have for the imperishable value of Christian teaching.

The suggestion is not a new one. Back in 1832, in his work entitled *On Political Economy*, Thomas Chalmers, a professor in the University of Edinburgh, a Protestant clergyman and an economist, observed with great truth:

Our ecclesiastics are too little versant and have therefore too little respect for the importance of political economy. And

our economists stand at fully as wide a distance from things ecclesiastical. Both seem alike unconscious of the strong intermediate link that is between them, seeing that the chief objects of the one can only be accomplished through the successful exertions of the other.

For a genuine respect among the clergy for economic theorists, and vice versa, I plead today. We may not close our eyes to the fact that until the ministers of God's truth recognize much more than they do, that political economists have during the past 175 years built up a body of economic fact and interpretation however tentative, that is entitled to the same respect that is accorded to any other science, and until political economists, in turn, accept the lofty aims of human life proposed by Christian Revelation, as the goals for their speculations, we shall have to face a dreary future of confusion, misunderstanding and even human degradation. That there may be soon a deep mutual respect of one for the other, may well be the most important thing we can pray for today.

#### B. PROBLEMS WE FACE

I ask you now to look at the job that faces us during the next eighteen months. According to the report made to the President on August 16, by Reconversion Director John W. Snyder, the Army is demobilizing at the rate of 170,000 men per month. The peak of demobilization will probably reach a net of 500,000 per

month, and the Armed Services will return at least 7,000,000 to civilian life within the coming year.

Within three months from now, according to Mr. Snyder, we shall have 5,000,000 unemployed, and by next Spring 8,000,000, made up largely of those laid off from war jobs and men discharged from the armed forces. And we may add that if the number of jobless does not exceed eight million by next Spring, we shall have reason to be thankful indeed.

These are the crude figures with regard to men. Let me now give you some crude figures with regard to things. First—and this fact is exceedingly important—the United States Government, in the fiscal year ending June 30, 1944, spent \$90 billion directly for the war, and in the fiscal year ending June 30, 1945, an almost identical sum of \$90 billion for the same purpose. These figures represent an expenditure by government for war of \$7½ billion per month. Moreover, this \$7½ billion per month bought nearly half of all that industry and farmers produced. In other words, for years there was but one customer for nearly half of all our production, and that one customer was the United States Government.

Now, since August 15, that one customer has stopped buying practically all war goods. The rest of the picture fills itself out. War munition plants have to be converted, or, as the

expression goes, reconverted, to the manufacture of civilian goods. How long will this reconversion process have to go on before we can hope to have an expanded peacetime economy necessary for full employment? The Reconversion Director answers: from twelve to eighteen months.

I do not wish to oversimplify. There are a multitude of other problems. I mention only some of them: prevention of inflated prices to stave off the suffering due to this cause after the first World War; demands of returning soldiers, who we may be sure will not be soft-spoken in asking for jobs; the problems of occupation of conquered countries; foreign trade, and the necessity of supporting it with credit; the need of feeding and clothing the distressed millions in war-torn countries and of helping them to rehabilitate their homelands; and the consolidation of a world organization in order to prevent the frightful scourge of another war with all the terrors we now know it holds in store for mankind.

#### LIFE OF THE NATION

Truly, ours is an emergency and we may not hesitate to use emergency measures. Our situation is no different from that of the people in a flood area. They do not debate the niceties of this or that measure. They have but one thought—to save themselves. In like manner, our Congress may not close its eyes to the fact that what is

at stake is the very life of the nation.

Even though government alone, without the aid and support of the parties at interest, cannot provide any deep and lasting remedies for the evils confronting us, there are certain things of an emergency nature that it can and should do now. Now and without delay, Congress should enact into law the Murray Full Employment Bill, known as S.380; increase unemployment compensation up to a national level of \$25 per week for a period of at least 26 weeks; revise the Fair Labor Standards Act to increase the present hourly minimum from 40 to 75 cents; broaden the Social Security Act to include health insurance; and appropriate adequate sums for public works and for the proper operation of the United States Employment Service.

### C. STEPS TO BE TAKEN

But on Labor Day should we not think of more than stop-gap measures, necessary as they are at present? Should we not take time out, and ask ourselves some fundamental questions as to how our economic regime can be made to serve man better as man, and as a brother to his fellow-man before God the Father of all? I do not see how we can escape this responsibility.

That much in our current economic arrangements needs drastic change only few will deny. But what changes should be made? Let me suggest one,

fundamental and far reaching though it be. I propose—although the proposal is as ancient as the Guilds of Western Europe—that we establish a society as wide and high and deep as our economic life to manage and control everything pertaining to it.

The idea, I repeat, is not new or modern. On January 28, 1874, Cardinal Manning of England, in a lecture at the Mechanics Institution of Leeds, put the matter clearly. He said in effect: we have two societies, and we have three different jobs to do. (*The Dignity and Rights of Labour*, Burns Oates and Washburn, 1934, pp. 21, 23).

The two societies are the society of the family, and the society of the government. The three jobs are family life, political life, and economic life. We have the family to assure domestic happiness and the future of the race, we have the government to maintain order and public well-being but we have nothing to control and direct the broad field of industry and the professions that lie between family and governmental authority.

For this vast area we need a society which can make its own laws, administer its own tribunals, and direct it to the only rational and Christian purpose it can have—to produce goods in ample abundance for all the people. Indeed there is need, and urgent need, of a society such as this.

Surely no one can dispute the soundness of this analysis, as valid in

1945 as it was in 1874. But who should set up this society? Clearly, no others can build it quite so well, or have as good a right to build it as those who are now spending their lives working in the industries and professions—employers and employees alike—and who after the society is a going concern would be subject to its regulations and procedures. For the sake of order, they might well build it Industry by Industry, and Profession by Profession, with the government, as the protector of the common good, guiding and directing them in their efforts to promote the prosperity of their respective Industry or Profession, and through the prosperity of each that of all the people. This, in substance, is the plan of social reconstruction advocated by Pope Pius XI in 1931.

#### MANAGEMENT-LABOR CHARTER

Call not this plan visionary and utopian. Only recently hard-headed business men and labor officials recognized the necessity of its essential outlines. On March 28, Eric Johnston, President of the Chamber of Commerce of the United States, William Green, President of the American Federation of Labor, and Philip Murray, President of the Congress of Industrial Organizations, issued over their signatures the now famous Management-Labor Charter. The Preamble of the document affirmed: "Management-labor unity, so effec-

tive in lifting war production to unprecedented heights, must be continued in the post-war period." After declaring for "the highest degree of production and employment at wages assuring a steadily advancing standard of living," "a system of private competitive capitalism," the "right and responsibility of management to direct the operations of an enterprise," and "the fundamental rights of labor to organize and to engage in collective bargaining with management," the Charter asserts: "Our purpose is to cooperate in building an economic system for the nation that will protect the individual against the hazards of unemployment, old age and physical impairments beyond his control."

This Charter, although signed by only one national body of manufacturers, the Chamber of Commerce of the United States, shows the clearheadedness of the leadership of that body in recognizing one fact above all others as essential for the permanence and stability of economic life. It frankly says that workers have the right to organize and bargain collectively with management.

Let us not minimize this point. There is no need to talk about co-operation, joint action and working together in industry for a common purpose—to say nothing of building a permanent economic society that will enable business men as well as wage earners to live Christian lives—unless

employers regard the right of workers to organize democratically, and to deal collectively through their own representatives, as "finished business."

Unfortunately, a considerable group of American employers do not regard this right as "finished business." All too many still have the hope, as they say, "of getting rid of the union." For proof of this statement I need point only to the wide but quiet support that is being given to the anti-organization proposal, recently introduced into Congress, known as the Ball-Hatch-Burton Bill.

Today, on Labor Day, we ought to think the matter through of union organization and of its necessity for the establishment of a stable economic order. In 1839, Blessed Frederic Ozanam, Founder of the Society of St. Vincent de Paul, had something to say regarding organization in general which is of interest not only to Catholics but to all our people. He affirmed:

It is the universal fact of physical nature and of humanity that being isolated means being condemned to helplessness, and that only from being associated, strength and life can come. Thus the elements of physical matter seek out one another, in obedience to an attraction which establishes harmony among them. And thus innumerable classes of animals knowingly combine their activities, whether it is ants in building their ant-hills, bees in building their beehives into workshops, or birds in charting their

paths through the skies for the South at the approach of winter. Man cannot escape this law imposed on all creation. (*Melanges*, Decoffre Fils, 1872, Vol. II, p. 632)

The ants and the bees and the birds work together, and work in no other way. The law of cooperation, Almighty God has imposed on dumb animals. The law of cooperation, Almighty God has imposed on man. And He has made this last more than a law of nature. He has raised it up to Himself and made it His own: "This is my commandment, that you love one another as I have loved you." (*John*, 15, 12).

It is not too much to say that our history, from the anti-conspiracy trials of the 1800's, the "iron-clad" contracts of the 1880's, the "yellow dog" contracts of the 1900's, the company-union devices of the 1920's, the labor espionage of the 1930's, and the anti-unionism of the 1940's presents an arrogant and sinful series of attempts to defy the Divine Dispensation decreeing the law of organization on all living and non-living beings, and on all human society itself. Should we not today, in the spirit of reparation, hail with gratitude the Johnston-Murray-Green Charter, as a beginning, at least, of our acceptance of God's law, and resolve, each of us, to do his part to make it a reality?

On Labor Day, each major group in the population—the Church, organized employers, organized labor, and the government—may well re-



view its obligations and ask itself how it is fulfilling them.

The Church—and I speak only of the Catholic Church—recognizes and asserts its right to pass moral judgment on everything affecting people in industry, with the exception only of matters that are purely technical or mechanical. It gives evidence today of its work by its sponsorship of the Catholic Labor Alliance. The Alliance, I say it firmly and unequivocally, has no intention of building itself up into a rival labor movement to compete with the labor organizations now in the field. Neither has it any thought of seeking to manage the affairs of labor unions, either from within or from without. Its sole purpose, both now and in the future, is to build up its members into God-fearing citizens, alive always to their God-given rights and duties, who will carry the spirit of right and fair dealing into industry and business. The Church prays today that the work of the Alliance be more and more widely extended.

#### EXAMINATION OF CONSCIENCE

Management, too, should survey its obligations on Labor Day. In the present emergency, with millions of men looking for jobs, employers should not yield to the temptation of breaking up unions merely because waiting lines at the factory gates offer them an opportunity to do so. A policy of this kind, conceived in iniquity,

can yield no benefit to anyone, least of all to the employer himself. The Wise Man says in all truth: "Sow not evils in the furrows of injustice, and thou shalt not reap them sevenfold." (*Ecclesiasticus*, 7, 3). Rather, employers should do their part, within their organization, to help develop an economic society that will secure prosperity to all the people as well as to themselves. Fortunately, many employers are of this mind, keenly sensitive to their responsibilities to their city and to the nation. May they use their powers of persuasion on their fellow employers who are less enlightened, that all may be united with labor and agriculture in a common cause to work out our common problems together.

Organized labor, too, should examine its conscience on Labor Day. It should ask itself, by what right, either in conscience or American tradition, can it permit any of its national or local bodies to exclude Negroes from full-length membership in union organization. Discrimination against Negroes is, in my observation, chargeable against rank-and-file members of unions rather than against higher union officials. However that may be, the policy is totally wrong, un-American as it is un-Christian, and organized labor should lose no time in ridding itself of it. Organized labor should also ask itself, how can it condone the violation of contracts, even though such violations are in-

dulged in only occasionally, and at times under great provocation from management. Obviously, it cannot. I pay tribute to the splendid record of production made by labor jointly with management during the bitter war just ended, but I would be less than frank, if I did not remind organized labor, even on Labor Day, that it must, both for its own conscience as well as for considerations of public support, carry out the contracts that it has entered into through its duly elected representatives. On no other basis can we hope to have a permanent and stable economic order.

Finally, government itself should examine itself on Labor Day. It may not stop with the mere enactment of stop-gap measures, necessary though they are in the crisis before us. It should see from bitter experience that by attempting to manage and control

the complexities of economic life, it only tangles itself in endless confusion, to the neglect of its higher duties as supreme arbitress of the sovereign good, and to the suffering and want of citizens. Government should contemplate, and even initiate, the establishment of an economic society, made up of democratically organized management, democratically organized labor, democratically organized professions, and democratically organized agriculture, with the government itself, as custodian of the common good, guiding and directing the entire structure for the protection and benefit of all the people.

That the Church, management, labor and government, *should* do these things, I deduce from the premise from which I began: "Bear one another's burdens, and so you will fulfill the law of Christ."



### *On Employment*

May it also be brought about that each and every able-bodied man may receive an equal opportunity for work in order to earn the daily bread for himself and his own. We deeply lament the lot of those—and their number in the United States is large indeed—who, though robust, capable and willing, cannot have the work for which they are anxiously searching.

May the wisdom of the governing powers, a farseeing generosity on the part of employers, together with the speedy re-establishment of more favorable conditions, effect the realization of these reasonable hopes to the advantage of all.—*Piux XII, in SERTUM LAETITIAE, November 1, 1939.*

# Hollywood Over the Years

WILLIAM H. MOORING

*Reprinted from THE TIDINGS\**

**B**USINESS morality was still at a low tide in Hollywood when World War I shattered the peace of Europe and stopped for at least five years the production and technical progress of all foreign movies capable of offering Hollywood the slightest competition.

Expansion of Hollywood enterprise during those years from 1914 to 1920 stands without parallel in the history of the business world. American films were handed a complete monopoly of the whole world.

By 1919 Zukor and Carl Laemmle loomed as kingpins in the industry which served the American public through 12,000 to 14,000 theaters with average weekly attendances of around 40,000,000. Better part of \$15,000,000—enough to make three super-films these days—was invested in Hollywood studios and an annual pay roll of over \$20,000,000 had developed.

There had been by this time almost 20 years of chaotic competition within the Hollywood film business and the battle had gone to the financially strong. Even so, judged in terms of educational and social backgrounds, the best men were at some disadvantage when they came to inspiring pub-

lic confidence as custodians of "the new dramatic art."

Marcus Loew had been a fur merchant. Lewis J. Selznick, father of David O. Selznick, had been a small jewelry dealer. Carl Laemmle, never able to speak clear English, had graduated from a tiny secondhand clothing store. William Fox had been a cloth sponger and seemed, therefore, the one leading producer qualified to "clean up Hollywood." Joseph M. and Nicholas Schenck had been retail druggist and show promoter, respectively. Sam Goldwyn, real name Goldfish, had come to pictures from a glove counter. His brother-in-law, Jesse Lasky, had made Hollywood via vaudeville.

## FIRST NEWSPAPERMAN IN HOLLYWOOD

Winfield R. Sheehan, who did not arrive until a few years later, was the first newspaper writer and politician to take a big chair in Hollywood. He joined William Fox. The Warner brothers, sons of a small farmer in Ohio, had entered the business many years earlier as theater operators, from which they later came into production. The Cohn brothers, once office boys in an advertising agency, were drawn into films through a

\* 3341 South Figueroa St., Los Angeles 7, Calif., August 8, 1945

cousin who was a lawyer and had a client in touch with the movie gold mine.

The banking world was no more impressed than were most sensitive members of the public, by this mammoth new business of illusion.

Up to this time Catholics were not much drawn to the new form of entertainment, although from 1911, when a \$35,000 super, titled "From the Manger to the Cross," proved the screen's capacity to dramatize biblical history, there had been occasional attempts to vary the routine level of movies which rested somewhere among the lower strata of license and lust.

Religious films occasionally were attempted on a grand scale and invariably proved tremendously profitable to their producers.

In 1915 D. W. Griffith, with "The Birth of a Nation," offered the film producers a brave lead away from the gutter.

With "Tolerance," produced in 1916, Griffith again emphasized the saleability of better types of film stories; and many others—including William Fox, who made "Carmen," Jesse Lasky, who produced "Oliver Twist," and Cecil de Mille, who made "Joan the Woman"—took up Griffith's example.

When the United States entered World War I, the film producers and stars realized for the first time the power of persuasion over the public

placed in their hands by the medium of the screen and by their widespread fame among people at home and abroad.

They helped with Liberty Bond drives and did a fine morale job which was to provide a faint pattern for the larger task awaiting them in World War II.

But long before this time arrived public resentment against vulgarities in motion pictures had led to sporadic attempts to keep movies clean.

#### MOVIE CENSORSHIP NATIONAL DEMAND

In 1909 the National Board of Review had been formed, and for a while had allayed public anxiety concerning low moral standards in movie entertainment. Censorship of films nevertheless developed unevenly and with no single code of ethics to guide it in the various States.

By the end of World War I the motion picture industry itself had begun to attempt regulation of the product of its members, by the adoption of a charter of 13 rules dealing with representations on the screen of sex, commercialized vice, gambling, drunkenness and so on.

This failed because there was no means of enforcing observation of agreed standards. Then—and for many years to follow—individual film producers would try to get ahead of their competitors by making a film just a trifle more salacious than the rules seemed to permit.

If one producer got away with it, others quickly followed, and each succeeding movie became morally worse, until fresh public protest arose.

The only purpose the industry had had in mind when setting up these ill-respected standards was the avoidance of Governmental film censorship.

#### CATHOLIC INFLUENCE SETS NEW OBJECTIVE

They did not believe in morally decent motion pictures but labored under the false impression that the public's main interest in screen entertainment was based in prurience.

In 1921 Will H. Hays was appointed, at a reputed salary of \$100,000 a year, to head the organization now known as the Motion Picture Producers and Distributors Association (Hays Office for short). He was Postmaster-General at the time and seemed headed for a big career in national politics.

How he came into the industry as a sort of mouthpiece and mentor; how he built for himself a niche which greatly enlarged through the years his \$100,000 salary; how he guided the ill-assorted members of the industry towards common ground upon which their industry, if not they themselves, acquired a conscience, would fill a book.

Even when sketchily presented, the facts gradually sharpen the focus upon members of the Faith, for Catholic influence, now sometimes de-

plored by certain social and religious leaders who, themselves, did nothing to improve motion pictures, did, in fact, bring about the only movement toward constructive film censorship.

One of Will Hays' first efforts had been directed to the toning down of salacious appeal in film titles. Hollywood, he insisted, must first abandon the notion, a hangover from shyster days, that dirt was the brand mark of all film entertainment. Once he had been able to persuade the producers to give decency its day, they discovered that public response was measurable in larger profits.

Public confidence grew and with it a new attitude of recognition on the part of other big businesses, notably banking.

The rising tide of indignation against impure movies eventually led not only to less salacious titles but to more acceptable screen plays, but the battle was not over, if indeed we may ever hope it will be. Federal censorship of films, still a latent Frankenstein, this time began to shape and move. It was within an ace of realization when another attempt at self-regulation within the film industry was begun, in the 20's. Then in 1926 came the "talkies."

I happened to be reviewing films in London at the time and risked the chill blasts of more experienced critics who assured their public—and poor foolish me—that talkies would not last six months. From seven leading

London movie critics I took bets which might have made me comfortable for life, or at least paid my fare to Hollywood whence, at the time, I was inwardly urged to go to seek my fortune; but alas, none of them paid off!

I enjoy, however, the satisfaction of being on record as the only British critic who declared outright in favor of long life and success for the talking picture.

I did not foresee that movies with a voice would speed up public demand for a workable code of decency. The thin list of "don't's" and "be careful's" which at this time guided film producers in their choice and treatment of screen stories, proved ineffective. The temptation to break bounds still was too great to be resisted.

So, in 1930, when enormous investments had been added to the Hollywood overhead to get talkies on the market and widespread depression and financial collapse had diminished public support, there arrived the first Production Code.

Col. Jason Joy, now with 20th Century-Fox, had been handling studio relations on self-censorship, but there were no penalties for breach of the rules and the rules themselves were none too specific. He resigned.

Around 1930 Martin Quigley, well known Catholic layman and publisher of *Motion Picture Herald*, was invited to study the situation and

make suggestions for a new system of self-regulation by which producers might safeguard moral values in movies.

Mr. Quigley consulted Rev. Daniel Lord, S.J., professor of dramatics at the University of St. Louis and editor of the *Queen's Work*.

There resulted the present Production Code which set out specific rules and gave a reason for each rule.

#### CLEVER CATHOLIC CONSPIRACY SEEN

The moral principles involved, although drafted by Fr. Lord, were not permitted to develop favor towards Catholicism in matters of theology upon which there are differences among Western religions.

They came directly from the Ten Commandments to which all Western civilization claims to conform. While Catholic influence, therefore, certainly assumed responsibility for getting some action, no advantage whatsoever was taken of the situation, to infuse into motion pictures what many people suspected to be "Catholic propaganda."

Let me admit that as a violent anti-Catholic (this was 10 years before I came into the Church) I did my best to promote in Great Britain an organized resistance to the Code which I honestly believed had been "clamped upon the motion picture industry by the Catholic Church in order to control the theological and political content of motion pictures."

Even as late as 1934, when Martin Quigley himself invited me to travel from Hollywood to London (I had just arrived as a Hollywood correspondent for British newspapers) to explain the scope and purpose of the Production Code to the British press and film producers, I declined the offer with heat because I had misread the signs and believed there was "a clever Catholic conspiracy to control the screen."

#### LEGION OF DECENCY FORESHADOWED

I can well understand, therefore, that others, no better informed than I was at that time, may have interpreted the handwriting of Fr. Lord and Martin Quigley, in this truly remarkable Code, as a sign of Catholic interference. As a matter of fact I now know it was nothing of the kind, but that the Church, as the one Universal Faith, alone had the power and authority to lend to the film industry the guidance it so sorely needed.

It had to pledge itself to a set of moral standards acceptable to the whole of civilization. It was a universal task which the Universal Church alone could discharge.

In 1934, when it had already become apparent that even this specific code was in danger of failing, as other forms of self-regulation had failed, the Legion of Decency was created under the sponsorship of the American Bishops.

In 1933 the Most Reverend Am-

leto Giovanni Cicognani, Apostolic Delegate to the United States, set the first spark in an address before the Charities Convention in New York.

Shortly afterwards the American Bishops at their annual meeting in Washington formed a committee on motion pictures. Its members were the Most Rev. John J. Cantwell (Los Angeles), the Most Rev. John T. McNicholas, O.P., (Cincinnati), the Most Rev. John F. Noll (Fort Wayne), and the Most Rev. Hugh C. Boyle (Pittsburgh).

In April of the following year they announced the creation of the National Legion of Decency to organize the fight for better motion pictures. Its moral blueprint was to be the Production Code, based upon the Commandments.

The industry, at first greatly alarmed, soon came to appreciate the aid given it by the Legion of Decency.

Through Mr. Joseph I. Breen, newly appointed Administrator of the Production Code (he started in the summer of 1934) and the Rev. John J. Devlin, Archbishop Cantwell's representative in the studios, criticism was applied to screen plays before they actually were filmed.

This was the constructive method for which the industry had been fumbling for many years.

Mr. Breen saw, as he still sees, all the screen plays before they went to the cameras.



With the Code as the yardstick, he can assist producers to measure in advance the moral worth of stories that are to be filmed.

Where matters of faith or morals arise, Fr. Devlin, who is West Coast Secretary to the Legion of Decency, lends his assistance. As a result, moral flaws are detected before they have involved heavy cost to the studios and technical inaccuracies often are corrected as they could not possibly be once the film had been started.

Censorship during construction is more effective—and to Hollywood much more economical—than censorship by cutting.

So the work started by the Bishops has in general won the approval of all the film producers.

#### TREMENDOUS POWER OF MOTION PICTURES

Now, in this year 1945, Hollywood, with its 2000 acres of studios, is a synonym for one of the five great industries within the United States.

Metro-Goldwyn-Mayer and 20th Century-Fox alone have about 50 full-sized stages and over 350 acres of permanent sets and exteriors.

It still seems at times that earlier

notions of showmanship, like a bad hangover, swim in the heads of some of the movie people.

There is emphasis in motion-picture advertising, and in many motion pictures, upon sex.

More often than they used to do, however, film producers have the courage to sell their wares for a higher dramatic worth and they are well rewarded.

Gradually one can perceive how conscience within the film industry and vigilance on the part of ticket buyers is raising the moral and dramatic values of the movies.

As time passes younger men who, unlike the early pioneers of Hollywood, have enjoyed fine educational advantages are taking over.

In the years ahead they may guide Hollywood's motion-picture industry to a full realization of the tremendous power wielded by the theatrical film, not only as the world's most popular form of entertainment, but as a medium for the communication of ideas that can promote greater understanding and closer kinship among men of all nations.



### Cooperatives

Similarly, small and medium holdings in agriculture, the arts, trade and industry must be guaranteed and supported. Cooperative unions must provide them with the advantage of big business.—*Pius XII, Sept. 1, 1944.*

## THE EDITORIAL MIND

### John A. Ryan

THE Church and the cause of social welfare in America have suffered a great loss in the death of Monsignor John A. Ryan of the Catholic University. The loss is lessened only because of the unique success which his life-work achieved, in creating a progressive social consciousness among Catholic ecclesiastical and lay leadership and in influencing the American public to the adoption of so many of the welfare measures which for years he championed almost alone.

As Professor, with yearly increasing popularity and recognition, he succeeded in training a whole generation of future lay and clerical leaders to his own conviction of the need of advanced Catholic social thinking and action. His teaching interpreted and at times anticipated social principles and proposals today made familiar and authoritative by Papal encyclicals.

His intense sincerity and unquestionable competence attracted to his counsel and direction, leaders in labor, social, industrial and political circles. The most progressive elements in the American government, no matter what shade of partisan politics, were

familiars to his personal advice and avowed students of his writings.

Monsignor Ryan's manual, *A Living Wage*, written as a dissertation for his doctorate degree at Catholic University, is reckoned to have influenced labor legislation in this country (and even abroad) more than any other book written. It is commonly known that he personally wrote the Minimum Wage Law of Minnesota and was consulted in the framing of similar laws for other States.

The "Bishops Program," adopted as the official pronouncement of the National Catholic War Council after World War I, was written by Monsignor Ryan. Although at the time considered far in advance of American social thought, ten out of the twelve proposals of the program are now part of the law of the land.

Although he lived to see his social vision vindicated by Papal encyclicals and largely accepted today as fundamental and himself hailed as champion of the common man, Monsignor Ryan had no such smooth sailing in the earlier days of Catholic and American conservatism. He was rated as a radical and roundly denounced as a Socialist. At a dinner in Washington on the occasion of his being made Mon-

signor by the Holy Father, it was openly revealed that a wealthy Catholic industrialist had offered the University a substantial endowment if it would "get rid of that Bolshevik Ryan."

But the Church has progressed and American living standards have been improved because of that unpretentious, holy, earnest, learned and unafraid imitator of the Divine Master, "Who had compassion on the multitude." May he rest in peace!—*The EVANGELIST, Albany, N. Y., Sept. 21, 1945.*

### *Newman Centennial*

IT IS just one hundred years since the mind of John Henry Newman followed its own logic and the grace of God to come into the Catholic Church, enriching himself and adorning the Faith he had found. This past week a Centenary Conference was held at Beaumont College in England to memorialize his conversion. Over four hundred scholars, clergy, laymen of all professions and from many countries, met to listen to discussions of Newman's life, personality and philosophic and literary genius. Dr. Joseph J. Reilly of Hunter College, and a distinguished Newman scholar, contributed the American lecture for the Conference.

It was fitting that the Centennial year be so observed, for the influence of Newman was great in the progress

of the Faith in his own day and has remained through the hundred years. And yet the Conference was not celebrating an achievement so much as it was recognizing, after a century, the worth and magnificence of a person. Newman, if the distinction in a thinker and a writer is valid, was more important than his work. He was a great teacher, a zealous priest and, at the end of his life, a Cardinal, and these offices keep their accomplishments in eternity and before God, for they touch the souls of men. But now we are remembering Newman's own soul, his own troubled journey to the Faith, the sweetness and the gentle strength of himself. It is true of every man and of every life: what a man does is important: what a man is is supreme.—*The CATHOLIC SUN, Syracuse, N. Y., Sept. 13, 1945.*

### *Catholics and Unions*

POPE PIUS XI once used words which might shock some of us into a realization that an intensive program of social education should not be regarded as optional. "The scandal of the age," said the Holy Father, "is that the working classes have been lost to the Church." The Pope was speaking to a Belgian and his terrible observation applies to that country whose Catholicism is in many ways exemplary. The majority of the industrial workers in Belgium were not practicing Catholics, though they were nom-

inal ones. Conditions were no better in France, Italy, Spain, Austria. In these countries most of the Catholic workers belonged to Socialist trade unions, and they voted for anti-clerical Socialist parties, although there were Catholic unions and Catholic parties soliciting their support.

It is rather a complicated story to tell why this was so in Continental Europe. In English-speaking countries conditions have been different. The Catholics of the wage-earning class have generally been true to their Faith and it is this class that has been the backbone of most of the best parishes. But even in English-speaking countries there are reasons for examination of conscience. In the cities of the United States the Catholics are often from 25 to 50 per cent of the population, with a higher proportion among the workers. Yet the Catholic influence in labor unions is far from equal to the Catholic numerical proportion.

There is a large union in Canada where the membership is reliably estimated to be fifty percent Catholic but the Catholic membership might as well be nil for all the difference that makes to the union's policy. If Catholic wage-earners go to Church every Sunday but exert no influence as Catholics on the Labor movement to which they belong, there is a sense in which it must be said of English-speaking countries that the working-class has been lost to the Church. Britain today has a Labor Government, so have

Australia and New Zealand; if there were a similar development in Canada would we expect to see Catholics sharing in such a Government proportionately to the votes they cast in its favor? Readers who know the labor movements in Canada may answer the question for themselves.—*The CANADIAN REGISTER, Kingston, Ont., Canada, August 11, 1945.*

### *Worshipping Money*

WE HEAR frequent jests about the Scriptural reference to money as the root of evil, but, unfortunately, we don't take the trouble to pause and ponder over the truth of that warning and condemnation, or to realize just how far money has become an end in life instead of a means, and how it has developed into a form of idolatry.

God has created us for Himself, and destined us for eternal happiness. Our end, then, is to serve God and obtain our salvation. Everything in life should be regarded and used as means to fulfill the true ends for which we have been created.

If we look about the world today and study the lives of people with whom we come in contact, we shall find with a shock of surprise that in many cases many people are bending all their energies and striving with all their ability to acquire money and all the power, comforts and luxuries that wealth brings. A little questioning

will reveal that maybe one in a thousand is thinking of getting money as a means of serving God and obtaining eternal salvation.

If we make money an end, and set our heart and mind on the acquisition of wealth as an end in itself, we are sinning against the love of God, because we are expending our love on it instead of God, our Creator. We are making an idolatrous end of something that is intended for use as a means.

A little thought about the great trouble that agitates the economic world today and the difficulties between industry and labor, will show us that an inordinate love of money and the exaltation of the profit motive are the causes, basically. Workers are paid small salaries and better pay is refused, because leaders of industry are unwilling to cut their profits or forego some of the money they are making. They are unwilling to put more people to work by shortening the hours of others, because that would also make inroads in profits. Conditions under which workers labor are not improved, because that would entail expenses, hence would also curtail profits.

Profit has become the aim and the goal of industrialists or employers. Money dictates policies and procedure in dealing with other men. But where is the love of God and of neighbor?

Where is the charity towards fellow-men that Christ preached to us? Where is the welfare of the worker and his family and his ability to live as creature of God in some measure of decency and happiness and security? Where is the just reward for the labor he performs, and his just share of the wealth that he creates?

From these questions it is evident that money, or profit in the form of money, has been made to supersede God's commands and His teachings, likewise those noble principles that Our Lord taught. Money is more loved and more highly regarded than God, or man, God's creature. Man, used as a worker, may be and is sacrificed for the sake of profit. He may be and is exploited for whatever can be gotten out of him to produce wealth for somebody else, but he is denied a just share of the wealth he helps to make possible. Excessive profit, then, begets injustice, and avarice, born of it, crushes the spirit of charity. Profit becomes an end, and God and His plans, and man and his dignity are made secondary or disregarded entirely. This displacement of God by money, and the setting up of money as an end are a form of idolatry, because God has commanded that we love Him above all things with our whole heart and soul.—CATHOLIC ACTION OF THE SOUTH, *New Orleans, La., August 16, 1945.*

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# Education Week in Catholic Schools

REV. WILLIAM E. McMANUS

**"P**ARENTS who send their children to Catholic schools are religious snobs." This is the statement of a witness who testified before a Congressional Committee in opposition to a proposal that Federal aid be granted to needy non-public schools. "Religious snobbery" is a bold phrase for what some public school administrators have been trying to say in more dignified expressions. Veiled in their polite writings is the idea that church schools should be tolerated for the accommodation of religious zealots who are not satisfied with what the public school has to offer. While few educators would dare suggest that non-public schools should not even exist, many others are of the opinion that it is not in the interest of the general welfare that they be encouraged. One of the most widely circulated public school periodicals, *Nations' Schools*, has repeatedly editorialized that sectarian schools are "protest" schools organized in opposition to the public schools. In other public school journals we read that non-public schools are a threat to free education in our American democracy. Harking back to the days of Horace Mann, friends of the public school warn that public education must never again be controlled by sectarian

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interests which by their insistence on religious differences disrupt the democratic process in our schools. We seem to hear an echo of the old charge, so common during Cardinal Gibbons' time, that Catholic schools are "un-American."

For the past few months the parochial school question has received exceptional attention because of the current dispute over proposed legislation which would allocate a modicum of public funds for the support of non-public schools. At public hearings before Congressional Committees representatives of the parochial schools, delegates from the American Federation of Teachers, the A. F. of L., and the C.I.O., have argued that because non-public schools serve the common good of the nation they are entitled to public financial support. The presidents of church-affiliated colleges have pleaded that their institutions are public institutions serving the nation during the war crisis and as such deserve the same emergency assistance as

is granted to state colleges. The House Committee on Agriculture was involved in a sharp debate over the right of non-public school children to participate in the government-subsidized school lunch program. A Congressman from New Mexico has declared that his State can struggle along without Federal aid because the large number of children attending the parochial schools has eased the burden on state resources. New friends, especially among the labor unions, have rallied to the support of non-public schools; new enemies of the non-public schools have developed, especially among the public school professionals. More than ever before the public's interest has been aroused as to the part which the non-public school should play in the American educational system.

#### LEARN ABOUT EDUCATION

It has become increasingly apparent that probably the most common misconception of the Catholic school is that it is concerned exclusively with a selfish purpose, the development of loyal church members. This mistaken notion leads people to believe that our schools sacrifice other educational objectives in the interest of religious indoctrination, that they develop an intolerant and undemocratic attitude toward public school children. The corollary of this error is that our Catholic schools are "private," organized in competition with the public

schools to serve an exclusive group of children whose parents will not permit them to attend the free public schools open to all.

The public has been so thoroughly propagandized by public school interests that instinctively it identifies American education with the public school. Each year a week is set aside in the public schools for a public display of their achievements. This is known as American Education Week. Generally following a program prepared by the National Education Association and other co-operating civic groups, the schools employ the most efficient advertising techniques in an effort to sell the public schools to the taxpayers of the community. Parents and other members of the community are invited to inspect the schools. Attractive displays depicting the civic achievements of the schools are exhibited in store windows. Transit passes carry reminders of American Education Week. Special radio broadcasts inform listeners about school activities. Programs planned for each day help the pupils learn about the objectives of public education. American Education Week is a commendable plan to show the community that the investment of the people in the public schools is paying dividends in the form of well-trained citizens.

This year the theme for American Education Week in the public schools is "Education to Promote the General Welfare." The program tells



how the public schools may help solve the social problems besetting the general welfare of the nation. The public schools may lead the way for a restoration of spiritual values to our national life, for finishing the war and securing the peace, for the betterment of family living, for the training of economically competent and healthy citizens. The selection of such an important theme at this critical period in our nation's history deserves highest commendation.

#### CATHOLIC SCHOOLS CO-OPERATION

It is advisable for Catholic schools to join in American Education Week by co-operating with public school officials in a manner which will publicize the educational, civic, and religious achievements of the Catholic schools in the community. Such co-operation may correct the mistaken idea that Catholic schools hold themselves aloof from the general educational activities of the community, and will afford the citizens an opportunity to learn of the splendid service which Catholic schools are rendering to the general welfare. The public needs to be informed that Catholic schools are not operated independently of state control solely for the purpose of imparting religious instruction; rather our schools must show that they teach a Christian way of life which is admirably suited for the training of good American citizens. Catholic schools are not "protest"

schools; they are auxiliary schools serving the nation in an exceptional manner by providing a religious foundation for the political principles on which our democracy depends.

The Department of Education, National Catholic Welfare Conference, has prepared a program for use in the Catholic schools during American Education Week, November 11-17. The theme selected for this year is "Christian Social Living." Copies of a leaflet suggesting appropriate activities for the week will be mailed to all Catholic schools in the United States.

American Education Week is also an appropriate time to acquaint the Catholic people with the accomplishments of the Catholic schools which they so generously support. The pupils themselves may learn the distinctive character of education under Catholic auspices. Many schools will hold open house for the friends of the school. On Sunday a sermon on Catholic education will be delivered in many churches. The children will be invited to offer Mass for the benefactors of their schools.

The spirit of Catholic education in the United States was probably known better by no other person than the late Monsignor Johnson. An excerpt from his book, *Better Men for Better Times*, is the inscription appearing on the cover of the 1945 American Education Week Program. It reads: "A school would fail utterly of

its Christian purpose . . . were it to confine itself exclusively to preparing its pupils to meet the demands of their relationship with God and fail to make them aware of their duties to their fellow men. . . . Our Lord never

tired of insisting that the test of the genuineness of our love of God is the love we cherish for our neighbor. . . . We cannot hope to possess Him unless we are willing to accept the least of His brethren."



### *"Jesuit New Deal"*

The campaigner's education never ends. I had to leave the halls of learning and go back into the hills to learn about the Jesuit plot, for instance. One of the local savants told me about it, as we pondered the state of the Union in his living room. Every college and university in America is controlled by the Jesuits, he said.

I thought I knew something about higher education, but I didn't know *that*. All the higher officials in the Roosevelt Administration were Jesuits, too, it seems. Roosevelt himself was one. When I remarked mildly that I had understood FDR was an Episcopalian, my friend—an influential man in his community, and therefore one whose support I particularly wanted—informed me that that Episcopalian business was just a blind. It seems that Roosevelt secretly joined the Jesuits when quite a young man, and then, under their orders, became a member of a Protestant denomination more easily to wreak his evil designs. Under similar instructions, the Cabinet members and Congressional leaders, after first taking the Jesuit oath, joined various innocent-looking churches. The New Deal was the result.—*Lyle Owen, "A Professor Runs for Office," AMERICAN MERCURY, August, 1945.*

# What Are the Jews?

DAVID GOLDSTEIN, LL.D.

Reprinted from THE CATHOLIC MIRROR\*

THE Judaism of our day is known by those who call themselves Jews to be terminologically confusion confounded; hence there is no agreement among them as to the distinction between the terms, Hebrew, Israelite and Jew.

This confusion compelled me to devote many pages of my book, the *Jewish Panorama*, to an endeavor to untangle the Judaic intellectual twist that causes these terms to be used interchangeably.

This matter is discussed continually in the Jewish press. The syndicated *Heard In The Lobbies* furnished me with the latest discussion of it. In it a Miss Silverman asked if she could become a member of the Council of Judaism, an organization that is opposed to the establishment of a Jewish Commonwealth in Palestine, as she does "not believe in the Jewish religion," holding all religion to be "outmoded." The Council of Judaism Rabbi replied:

If one does not ignore the fact of his being Jewish—whatever he may choose to denote by that adjective—and is perturbed by the nationalistic philosophy (Zionism) which distorts his status as a citizen and even jeopardizes it, such a one already belongs to us ideologically."

(*B'nai B'rith Messenger*, Los Angeles, Dec. 29, 1944).

This definition of a Jew parallels the Nazi definition, viz.: "A Jew is any man who cannot prove he is a gentile." Another writer in *Heard In The Lobbies* asks: "We wonder what 'such a one' is? If the Jews are neither a people nor a religion, what are they?"

Father Arthur Day, S.J., says in his recent book—*Our Friends the Jews*—that a believer in the Mosaic Law should be called a "Judaist," so as to avoid the confusion expressed by Israel Zangwill, for instance, who said: "A Jew can be an atheist, or a Christian, and still be a Jew."

Such a needed term to designate a believer in Mosaism, as the able English Jesuit suggests, would help to overcome the intellectual confusion in Jewry, if it were adopted. It would also safeguard believing Jews from bearing the odium of persons called "Jews" who are such in name only.

But we cannot make terms for the other fellow. Jews must define terms for Jews; Catholics, and Catholics alone, may rightfully define terms for Catholics.

Exactitude and religious as well a moral certitude are distinctive Cath-

\* 1387 Main St., Springfield, Mass.

olic characteristics. The theological terms and dogmatic definitions of the Catholic Church are as clear-cut and structural as the multiplication table.

This terminological exactitude, necessary for exactness in principle, is entirely lacking in Jewry, hence there is no unanimity whatsoever as to the distinctive meaning of Hebrews, Israelites and Jews. The following brief explanation may help to clarify the question.

#### HISTORICAL DISTINCTION

Hebrews: This we do know, despite the confusion in Jewry, that there is a marked historical distinction between the terms inquired about. Hebrew (Eber) meant originally a stranger, a foreigner. The first person so called in Holy Writ was Abraham (who was not a Jew) (Gen. 14:13), because he was a foreigner in Canaan, who had come from the other side of "the great river" Euphrates. The name was later given to "the language of Canaan (Isa. 19:18); and was applied to Jews who spoke the "holy language" in contrast to the Hellenic Jews, who spoke the Greek language.

Israelites: The term Israelite stemmed from Jacob, the son of Isaac (Gen. 32:28). The descendants of the twelve sons of Jacob, who formed the twelve tribes of Israel, were given the collective name of Israelites (Exod. 3:16). The name

Israel was given at a later date to the ten northern tribes (2 Sam. 2:28-30), that have disappeared.

Jews: Judaism as the religion of the Israelites began with Moses, to whom God gave the ceremonial law about 250 years after Jacob's name was changed to Israel. Yet the first recorded use of the term Jew was written in the Book of Esther (2:5) over a thousand years after Moses became the father of Judaism. In 2 Kings 16:6 the term Jew is applied to the people of the tribe of Judah, where it no doubt originated.

Historically, until the advent of modernism in Judaism, the term Jews designated believers; Israelites, their nationality; and Hebrew, the language of these believers who were Jews in the sense of being observers of the Mosaic Law.

St. Paul understood the term Jew to apply to a person who was a Mosaicist in spirit, for he said:

He is not a Jew who is so outwardly; nor is that circumcision which is so outwardly in the flesh; but he is a Jew who is so inwardly, and circumcision is a matter of the heart in the spirit, not in the letter" (Rom. 2: 28-29).

So long as the doctrinal divisions in Jewry continue, such a thing as terminological exactness is impossible; hence the world will continue to use the terms Hebrew, Israelite and Jew interchangeably, as well as confusingly.

## German Bishops at Fulda

*The following is a translation from the German of the joint Pastoral issued by the Hierarchy of Germany after their meeting at Fulda on August 23, 1945.  
N.C.W.C. News Service.*

FOR two years the raging war had made it impossible for us to convene for joint deliberations. At this first meeting after the end of the war we painfully miss the permanent chairman of our conference, Adolf Cardinal Bertram, Archbishop of Breslau, who died in the Lord on July 6 of this year at Castle Johannesberg. He had presided over our conferences for 25 years; he had administered the Archdiocese of Breslau for 31 years and had been a Bishop for almost 40 years. When the time comes for publication of the memoranda concerning all pending questions, submitted by him during the last 12 years alone to government offices, the world will marvel at the farsightedness and sagacity with which he kept watch and fought for the rights of God and His Church and for the benefit of all suffering and oppressed. We tender a tribute of our gratitude and remember him in our prayers.

Despite all changes in the events of our times we convene at the old holy spot, at the tomb of St. Boniface, the apostle of the Germans. We convene in the same Faith which he had preached to our ancestors, in the same loyalty to the Roman Pope with whom he had linked the German

Church insolubly. In this Faith and in this allegiance we have the firm conviction to stand on a rock against which the waves may smash but which they can never undermine or uproot.

Let our first word be an expression of deepest gratitude to our clergy and to our flock for the unshakable loyalty which they have maintained for the Church through difficult times.

We know that for many of you it had not been without danger to listen again and again to our episcopal pronouncements, which spoke out against the errors and crimes of our times. With deep interest and inner sympathy, millions and millions have followed our remarks, when we upheld the rights of the person, when we rejected the interference of the State with Church life, when we spoke of the unheard-of oppression by State and party in all spheres of spiritual and religious life, when we raised our voice against racial arrogance and hatred of other nations. We know well that informers were ready everywhere to hinder you in your progress and in your career once it had been discovered that you had listened to such sermons.

From the bottom of our heart we

thank you, Christian parents, that you courageously stood up for the Catholic schools, despite all intimidations and threats, even though finally the fight for your parental rights was not successful. We remember with a holy pride how in so many districts the Cross was brought back to its old place after it had been removed from the class rooms by wicked hands. You all had no earthly power, only the power of your faith and your courage.

#### THANK CLERGY AND LAITY

We offer special thanks to you, beloved young people. You have stood up for your ideals even to the shedding of blood and your stand has given us consolation and strength in a battle that appeared humanly hopeless.

We thank all the priests and the members of the laity who have fearlessly stood up in large numbers for the Divine law and the teachings of Christ. In prison and through mistreatments many of them have become true confessors and many have given their lives for their convictions.

How it warms our hearts to remember that time and again Catholics of all walks of life and of all ages were not afraid to protect fellow-Germans of another race, to defend them and to show them Christian charity. Many perished in concentration camps because of such charity. They have received their "extraordinary reward," and we all have the comforting assurance that Christianity has been prac-

tised in our nation, despite all oppression and persecution.

Deeply moved we remember all those who shared their meager daily bread with innocent persecuted non-Aryans, while they had to fear, day after day, that they might have to face terrible retribution together with their wards.

Catholic people, we rejoice that you have refrained to such an extent from the idolatry of brutal power. We rejoice that so many of our Faith never bent their knees to Baal. We rejoice that these God-less and inhuman doctrines were also rejected far beyond the circle of our fellow-Catholics.

And yet, terrible things were perpetrated even before the war in Germany and during the war by Germans in the occupied countries. We deeply deplore that many Germans, even of our own ranks, allowed themselves to be misled by the false teachings of national socialism, remaining indifferent to the crimes against human freedom and human dignity; many abetted crimes by their attitude; many became criminals themselves.

A grave responsibility rests upon those who because of their position could have known what was going on in our midst; who because of their influence could have prevented such crimes and have not done so and even made them possible, thereby manifesting their solidarity with the criminals.

On the other hand, we also know

that in the case of those who were in dependent positions, especially civil servants and school teachers, membership in the Nazi Party often did not mean an inner assent to the awful acts of the Nazi regime. Many joined, knowing little of the activities and aims of the Nazi Party. Many were forced to join and others joined with the good intention of preventing evil. It is, therefore, a demand of justice that the guilt be investigated in each individual case lest the innocent have to suffer with the guilty. For this we Bishops have always stood and we shall stand for it in the future.

#### RELIGIOUS EDUCATION

But we shall also do everything so that the concepts of Divine and human rights, of human dignity, of freedom of conscience, take root once more among our people, particularly the younger generation, and that preventive measures be adopted in our midst against the return of such conditions and the outbreak of another war.

We want to build anew and we are grateful for any assistance in our religious mission. We hope that Catholic parents will again be enabled to send their children to Catholic schools. There is no better guaranty for the recovery of the spiritual situation than a truly religious education, which is assured in the confessional schools. For this reason, and in full accordance with the direction laid down by His Holiness Pope Pius XI in his mag-

nificent encyclical on education, we insist upon *Catholic schools for Catholic children*.

Wherever there is no possibility of public Catholic schools, the Church must retain the liberty of opening private Catholic elementary schools. At the same time we demand Catholic private secondary schools, particularly those conducted by religious Orders, as they existed and prospered before 1933. We base this demand upon our rights guaranteed by law and the Concordat. We expect all the Faithful to assist energetically our endeavors to bring about a genuinely Catholic education of the children.

Beloved flock: In making a new start after the frightful catastrophe, in preparing to reconstruct the house of our national (*voelkisch*) and political life, let us bear in mind the lessons of the immediate past. Was it not the intention to build the house without the help of the Lord? Is that not the reason why it finally became a tower of Babel? Was it not the intention to build in disregard of the one cornerstone laid by God Himself, Jesus Christ, through Whom alone the walls are kept together for all times? The primary consideration in the work of reconstruction will have to be this: *To assign once more to God that position in the life of the individual and of society due to Him as the highest Lord*, but which had been assigned to other, secondary values: to the State, the race, the nation.



Once again, our people, even all humanity, are faced with that "either-or" which was spoken of for the first time by Simeon in the temple of Jerusalem: "Behold this child is destined for the fall and for the rise of many . . ." (Luke 2, 34). The alternative for us today is: either with Christ upwards to a better future, or without, and even against, Christ, downwards to utter collapse.

We must find our way back to a vivid belief in God in order to be granted again the postulate of all human social life: *Respect*. Respect alone can make possible and bearable human social life on this earth. Respect for God, the Creator and Master, respect for His Holy Will, as it is manifested to us in the holy Ten Commandments! And also respect for our fellowman! Was not this very lack of respect in the past the source of all evil and the root of all sins which we deplore and under which we have suffered? Only on the basis of respect can be built a good family life, only respect can regulate and sanctify the relations between the sexes.

There must be respect for the life that God alone can give and take away again. Man may not dispose of his life, because it is a loan of God. Suicide, no matter whether it be inoffensively termed "voluntary death" (*Freitod*), or called by any other name, remains a serious interference with God's supreme rights, one of

the most dreadful sins, fraught with gravest consequences if committed with full, clear consciousness.

Life must not be deliberately and consciously destroyed—even when it has risen from fraud or violence. From a purely human point of view such situations are, no doubt, among the most tragic to be faced by a woman, and great moral strength is needed to bear such suffering. All those who have to deal with such situations—relatives, perhaps her own husband or fiancé, father or mother, doctors or priests, social workers, members of women's and girls' societies—will assist with deepest sympathy those unfortunate persons and strive to alleviate their lot.

If necessary, institutions will have to be built with public assistance, or existing institutions will have to be enlarged where such children can find a home to be brought up in Christian charity. *It can, however, never be countenanced, and nobody can grant the right to interfere with the supreme rights of God and to kill maturing life.* Every physician aware of the Hippocratic oath will deem it beneath his honor as a physician to abet such activities. Difficult as they may find it, mothers will have to endeavor to remember less the wrong done to them than the innocent life maturing in them. God, in Whose eyes they are guiltless, will grant them the strength to bear their lot with Christian fortitude.

There must be respect once again for the personality of the neighbor. All of us still remember too vividly what happens to men who have been deprived of their rights, maltreated and robbed of their human dignity. The beneficent functions of a genuine society cannot unfold themselves among men as long as there is no respect for the other person, for his right to property, for his good name.

#### VIVID BELIEF IN GOD

Indeed, genuine national and political life can only be built upon a vivid belief in God. This belief is the only solid foundation. Let us rebuild on this foundation in the spirit of *charity*, that charity which our Lord and Redeemer has taught us: "By this will all men know that you are my disciples, if you have love for one another" (*John* 13, 35).

We can still hear how this charity has been reviled, how it has been outlawed as unmanly, only to be replaced by power and violence. Today we have to bear the terrifying consequences of this appeal to force. At all times, charity has proved itself to be the firmest cement in the construction of any human society. We need this charity, ready and strong in sacrifice, especially today in the midst of our almost boundless misery. A grave winter lies before us. It would not become any easier by despondent resignation or by abandoning ourselves to radical currents. No, with a firm belief

in God let us courageously set to work, toil faithfully and steadily, help one another in unselfish love, stand to one another in true comradeship. Let us help out one another with clothing and household articles, and assist one another in rebuilding destroyed homes. In a spirit of charity, offer to those who have become homeless the shelter of your roof and a place at your table.

To farmers we direct the solemn request to sell food at just prices and to meet conscientiously their duties of delivering foodstuffs rather than keeping their products for themselves or reserving them for smaller towns in the neighborhood. No matter how great the misery that has come about us, in faith and in charity we shall be stronger than suffering and all wickedness of sin. No doubt, those persons called to public positions will find ways and means of distributing equitably and in social justice the load of remedying the tremendous damage caused by the war.

Beloved flock: A period of utter worldliness has collapsed and has left us its monstrous debris. Let us remove the ruins primarily in the spirit of penance and return to the Lord, our God. Let us go to work and build anew on the firm foundation of belief in the Triune God and in resignation to God's Holy Will. Let us trudge our weary way through labor, privation and anxiety, with our eyes on the eternal good, which God has promised us for faithful service here on earth.

"For here we have no permanent city, but we seek for the city that is to come" (*Hebr.* 13, 14).

What a great consolation this thought is to us Christians amidst all our misery: this life, so serious and full of responsibility, is but a prelude and a trial. Only when this trial is over will true and eternal life begin. The all-just, all-wise and all-good God will then reward each one according to his works. Not even a drink of cold water given to a neighbor for Christ's sake will be forgotten. Then we shall be judged above all according to the measure in which we observed the great commandment of love, which especially in these times of need claims its royal place before all other commandments.

A glance at our eternal home, which God in His goodness has prepared for his children, is the sweetest consolation for us Christians, when we think of the many whom this fearful war has taken from us—no matter where in the wide world they have found their graves; whether the oceans have swallowed them or whether they were buried under the debris of their homes. The entrance to God's glory is open to all, provided they died in the peace of Christ, perhaps receiving the grace of reconciliation with God at the very last moment. Our Lord will know how to find even their bodies and on

the last day He will restore them in the eternal beauty of youth, incorrupt, rejuvenated and glorified.

#### GREET RETURNING SERVICE MEN

Our greeting, admonition and prayer is especially directed to you, dear men, who return home from the war and many a time face ruin. You were prepared to die for your people, now be prepared to live for them. Keeping faith in God which has not sunk in this huge collapse, in union with the wife who has been wedded to you, or with the girl whose hand you will accept at the Altar of God and whose most precious dowry is diligence, love of simplicity and union with God—so you will build a Christian home. You will count it to your honor to assist in true friendliness your less fortunate comrades who return maimed, and above all to help them in preparing for a new profession, so that they may soon earn their own bread again, being mindful of the word of the Apostle: "Bear one another's burdens, and so you will fulfill the law of Christ" (*Gal.* 6, 2).

In His Holy Name we bless you, young and old, and we implore for you the fullness of God's consolation and strength.

May the Almighty God bless you, the Father and the Son, and the Holy Ghost. Amen.



# *Fallen Cities*

RUTH GAEVERNITZ

*Reprinted from PEOPLE & FREEDOM\**

THERE are visible foundations in Europe that have stood the test of time from Antiquity to the present industrial age—the cities. The earliest North of the Alps were founded by the Romans in the age of the Apostles and the Caesars—Paris, Lyons, Trier, Cologne, Vienna, York. Later came those founded by Christendom on the model of the Roman cities; such were Louvain, Oxford, Zurich, Freiburg, Munster, as were also Prague, Buda, Cracow, Upsala, Novgorod, and many hundreds more. The citizens in the beginning clustered round the churches of their protecting saints, whom they felt as present in their midst.

The city spirit, elaborated by countless generations of citizens, became the cradle of self-government and political consciousness in Europe. Rabindranath Tagore calls Europe the "Continent of Cities." This spirit found visible expression in cathedrals, churches, town-halls, fine burghers' houses, workshops of arts, crafts and commerce, printing and publishing.

The successor of the old posting inn is the modern railway station. The descendants of the intimate workshops are the factories in the outskirts. The dignified burghers' houses in the heart

of the old cities have been complemented by equally proud working-class suburbs, defying the slum. The skill and mind of the citizens have been formed by the chain of generations. Our cities of Europe have survived many vicissitudes and are intended to do so. It is natural that the citizens of ancient cities, conscious of the past and the future, should cherish their monuments, visible symbols—as the colleges of Oxford to their students—of a continuous teaching without which Europe would not be Europe.

## SCHOOLS OF DEMOCRACY

Many cities from early times embarked on international trade, developing an international spirit. It is essential to realize that in the lands of Germany and Italy, once parts of the multi-national Holy Roman Empire, where in consequence the national State with King and Parliament could not develop as in other countries, the various cities have remained the only surviving symbols of national history and achievement, and the only schools of democracy. This is very strongly felt in these lands which have not had a realm and a Westminster. In Fascist Italy and Nazi Germany the spirit of municipality was in opposition to

\* Chepston Villas, London W. 11, England, April, 1945

dictatorship and warlike nationalism. To abolish the elected town councils was the first act of the dictators. Today even amid ruins, we trust that this spirit is not dead, that Milan, Florence, Venice will be, as we believe Cologne, Frankfurt, Goethe's Weimar, Vienna, and their sister cities are—or might have been—incomparable schools of re-education and self-government to their peoples.

It seems to us unwise to rob future generations, without the most absolute military necessity, of their ancient yet living cities, left by their ancestors as a growing heritage for their children's children. It seems to us, too, that each of these cities belongs not only to a nation but to Europe. They are not pieces of furniture to be lightly smashed, because a Hitler, with accomplices of every sort, for a score of years has possessed himself of the German house. It is always profoundly short-sighted not to see Europe as a whole, to fail to consider past and future generations.

#### WHAT HAS BEEN LOST

Looking today at the fallen or falling cities of Germany we are reminded of the words of Jean Jaures when he spoke of "lamps of civilization" that might be extinguished. That is what we are witnessing today. No one who cares for civilization can fail to mourn the cities that have gone; let us speak above all of these.

Let us, therefore, contemplate the

ruins of Charlemagne's Aachen, and of Roman Trier, a shrine of pilgrimage for all Christendom because of the precious relic, the Seamless Garment of Our Lord.

One vast ruin is Cologne, as old as the Christian era, founded under Emperor Augustus, a queen among cities, with her hundreds of churches and chapels, some on Roman foundations, with her cathedral, which still stands, dedicated to the Three Holy Kings. Cologne was the seat of the Archbishop Chancellors of the Holy Roman Empire. Modern Cologne was the center of that Catholicism that showed its valor in the Kulturkampf against Bismarck, championing in the Reichstag the oppressed Poles, and developing the ideas of social reform that were consecrated by Leo XIII in *Rerum Novarum*. Under the Weimar Republic, Cologne was a progressive, imaginative municipality. With Aachen it had the lowest figures of Nazi votes out of the whole Reich—some 29 per cent as opposed to 45 per cent in many other parts. The Catholic position in these cities, we are told, remained fundamentally intact during the years of Nazism.

We think of Golden Mayence, with her romanesque cathedral and the renaissance palace of the Archbishop-Electors. Here was the See of Bishop von Ketteler, the great pioneer of Christian Democracy, a champion of social and constitutional liberties, a leading figure from 1848 to the Kul-

turkampf, of whom Pope Leo XIII spoke as his "predecessor."

We think of the ruins of once-flourishing Frankfort, founded by Charlemagne, in whose noble town-hall, known as the *Roemer*, the Emperors, of the Holy Roman Empire were elected to be crowned, in the earlier period in Rome. The international spirit of the long autonomous City Republic has been mirrored by the humane and shrewd founders of the Banking-House of Rothschild, linking Frankfort with London and Paris. It was an element in the European humanism and supernational vision of Goethe, who descended from the Goethe-Textor family which gave several magistrates to the Free City. (Nothing remains of Goethe's house in Weimar, which from the life-time of the old poet to our own day drew pilgrims from West and East.)

Frankfort, in the Revolution of 1848, became the seat of the first German National Assembly, whose distinguished members met under the lofty cupola of the circular Paulskirche, when they tried to shape a modern German constitution. The building, destroyed like the others, was pointed out to children by their fathers. The Assembly was tragically overwhelmed by the military powers of the day; the Free City, in 1866, was conquered by Prussia. Yet all through the Bismarck era and that of Wilhelm II, Frankfort held high the torch of Liberalism, radiating it

through Germany and Central Europe through the famous paper, the *Frankfurter Zeitung*. The unfulfilled hopes of 1848 were passed on to the second German National Assembly, which met under difficult circumstances in Weimar in 1919. Notwithstanding the terrible events of the Hitler period and the chaos of today, all this may still not be dead.

There was Freiburg-Breisgau, the gem of the Black Forest, with her lovely cathedral in whose spire the master of Strasbourg Cathedral showed his art, her once flourishing university, her Archbishop who has stood as undaunted champion of Christendom in the Hitler era and in the present catastrophe. Her sister in disaster is Muenster, in Westphalia, of which the total destruction was announced by one line in the press, a cathedral and university city of equal beauty, where Archbishop von Galen has defended the Christian cause through the dark years.

Let us remember, too, Hamburg, largest of the Hanseatic cities (others are Bremen and Lubeck), whose burgomaster, even in Bismarck's time, was the peer of princes—Hamburg, whose mind was open to the continents of the globe, her tastes close to England, her patrician burghers so contemptuous of Prussian militarism that to marry an army officer was counted a dishonor for their daughters. Hamburg, where Nazism encountered the greatest resistance of all Germany,

and where a Socialist trade-unionist dockerman, sitting in the Senate, was as proud of his Republic as was a conservative or liberal son of an old house. Let us remember the baroque splendor of princely Dresden, a garland on the Elbe, where Bach played his organ in the court church, and where Winckelmann found his life's vocation from his first sight of Greek statues and the Sistine Madonna in the royal collections.

The most distinguished 19th century King of Saxony was a Shakespeare scholar, and renowned even more for his translation of Dante. The Saxon elite disliked the noisy "greatness" of Wilhelm II. Let us remember Nuremberg, something of which may still be saved, Nuremberg, whose very name has been defiled by the Nazis, with her shrine of St. Sebaldus and her famous fountains—the old trading Republic, a home of humanists, geographers and watchmakers, that was the town of Albrecht Durer. Veit Stoss from Cracow, too, worked there. In modern times, under the Weimar Republic, Nuremberg reared many democrats and Socialists, men now forgotten.

And again, there is Munich, Gothic, Baroque, Grecian, characterized before the Nazis by a two-fold aspect of exuberant gaiety and repentance. What happened in the night of January 7 of this year, when much of the cathedral fell, "was like an awesome prelude to that ultimate catastrophe

of the Apocalypse." So wrote its famous Archbishop, Cardinal Faulhaber, in a letter to the clergy of the Archdiocese.

#### THE TASK OF THE FUTURE

Let us remember what these cities were, and others, too many to name, of some of which the degree of destruction is not yet known. Wurzburg, Worms, Eisenach, Jena. But first in our thoughts are those irrevocably gone. Fallen cities, now heaps of rubble. The guilty, the half-guilty, and thousands without guilt, lie buried under the monuments that were the love and labor of their ancestors and of themselves. Ruins remain, on the Rhine, on the Main, all over the German land, a horrible memento, following in sequence the ruins of Guernika, Rotterdam, Coventry, Warsaw and Belgrade, brought by German Nazism.

Yet Paris has freed herself, Strasbourg has been spared, Rome herself stands, Florence, where municipal resistance played so great a role, stands, though scarred. Oxford is untouched, London stands, with all her wounds. Cracow stands, and we hope will live. So, thank God, does shattered Vienna.

May those sister cities that survive not forget, may they take up the task in tragic Europe for those that have fallen. May they carry the torch of citizenship, of social endeavor, of all that the cities stand for, of truthful printing and teaching, the torch of the spirit. Loving Europe as a whole, we plead for Europe's cities.



# On Seeing Theresa Neumann

WARRANT OFFICER WILLIAM M. LONG

*Reprinted from THE CATHOLIC REVIEW\**

LAST night I wrote you that I would let you know immediately if I had an opportunity to visit Theresa Neumann. I have just come back from that visit; we were permitted to be with her forty-five minutes during her ecstasy—an experience I don't think I shall ever forget.

The chaplain took three of us with him. We drove about 125 miles to Konnersreuth, Germany, and arrived there about 11:30 A. M. It is a very old and small village situated on a winding road and badly damaged from the war. All of the people are peasants and poverty is evident all through the village. Certainly Christ chooses the humblest settings for the manifestations of his wondrous works.

On arriving at the church we met a Hungarian priest who pointed out her house to us, which was just across the road. There was a huge shell hole in the side of the house and almost all of the buildings, including the church, bore evidence of having been shelled. The priest told us that SS troops had shelled the village in the hopes of destroying Theresa Neumann and also because the villagers were so devotedly Catholic. Hitler at one time tried to have her removed from Germany.

We then went to the rectory to obtain permission from the pastor to see her. The pastor is very humble, simple and most gracious. He told us we must wait until 12 o'clock noon, then he would take us to see her, and that she would be in ecstasy. The suffering and bleeding starts at midnight on Thursday and continues through until about an hour after noon on Friday, sometimes longer.

She is blind all during this time and for the entire day on Friday. She loses about a gallon or more of blood during her agony. The next day she is healthy and normal.

We were extremely fortunate to be there today as the stigma does not bleed every Friday, but on the average of thirty Fridays during the year. Next Friday is the feast of Sts. Peter and Paul, so she will not experience the agony; nor the following Friday which falls within the octave of the great feast. You can imagine how elated we were to be there today.

It is only during Holy Week and certain feasts in commemoration of Christ's passion that her hands, feet and wounds from the flagellation and the wound of the shoulder bleed. At all other times her head, eyes and heart bleed, which we saw today. We

\* 21 West Franklin St., Baltimore 3, Md., July 20, 1945

also saw the imprint of the nails in her hands, penetrating wounds covered with coagulated blood. The only time her hands and feet do not ache is for one week after Holy Week.

I will try to describe to you in some detail what I saw, but my command of language is too vapid to adequately portray this wonderful experience.

As the Angelus was ringing, the pastor led us from his parlor to Theresa's house. Her aged parents were going about their daily peasant routine in their humble house which was clean and neat but certainly lacking in any but the most meager furnishings. We went up the narrow, rickety flight of stairs to Theresa's bedroom. (During her agony she remains in bed.)

In her room beside her bed was an altar where the pastor frequently says Mass for her, as do also some visiting priests. There is also a Shrine of the Little Flower near the foot of the bed. The ceiling is low and the room is rather small but on the right there is built into the wall a quite large bird cage, housing about eight or ten varicolored birds which sang jubilantly all during her ecstasy.

Theresa's bed is against the left wall and clothed in immaculate linens. She was dressed in white bed dress and wore a short white linen veil that set just off the forehead, leaving her face entirely visible.

On entering the bedroom and see-

ing Theresa sitting erect in bed in ecstasy with outstretched arms and her eyes completely bathed in oozing blood, I felt I had been removed to another world. The blood and tears trickle down her cheeks, coursing their way to a point under her chin, leaving a wide, deep bloody trace in her cheeks. The expression on her face changes constantly. No actor, however great, could duplicate these vivid, dramatic expressions. She is so completely absorbed in the agony and death of Christ that she is oblivious of anyone's presence in the room.

#### REMAINED THROUGH ECSTASY

The pastor was most gracious to us. There were several priests and a few lay people who went in with us but he permitted them to stay only about ten minutes. He allowed us to remain to the completion of her ecstasy.

Shortly after we entered the room, she jumped with a start and wore a most pained expression. The pastor said, "She now sees Christ being raised on the cross." Then her expression changed to that of most excruciating pain; she wrung her hands fiercely. The pastor explained she actually suffers with Christ the agony of hanging on the cross.

Presently she turned her head to one side and listened with rapture. Again the pastor explained she hears the Lord telling the good thief he will be in paradise. Suddenly she turned her head to the other side and

gesticulated angrily, muttering something indiscernible—she heard the other thief mocking Christ. About this time I noticed blood oozing from her heart, staining her dress. There were nine blotches of blood on her linen veil coming from the wounds in her head.

#### WAS SHE ON CALVARY?

During most of the time her face was upturned. Her eyes, too, which could scarcely be seen for the blood, were gazing upward. Her fingers twitched as if something was piercing the nerves of her hands and causing terrific pain.

Occasionally her head would lower as if looking at someone just in front of her. Once she did this, slowly moving her head as if following someone. The pastor told us she saw the Blessed Mother and heard Christ address her: "Mother, behold Thy Son," and that she saw St. John crossing to the right side of the cross to embrace the Blessed Mother, when Christ said to him: "Son, behold Thy Mother."

In a little while a rapturous smile came upon her face and she laughed fairly audibly, then lunged forward in bed. The pastor explained that Our Lord was smiling at her and she was moving closer to the cross.

When she was experiencing the intense thirst with Christ, her face bore an expression of pain. She tried several times with great effort to moisten her lips with her tongue. Then suddenly her intestines sounded as though

they were convulsed, and she retched, shaking her head painfully. The pastor said: "She is tasting the bitter gall."

After a while her face assumed a terrible expression of abandonment and she groaned "Abba, Abba . . ." (I could hear that much but could not understand the rest).

The pastor told us she feels the abandonment of Christ when He cried out: "Father, Father, why hast Thou forsaken Me!"

The most dramatic moments of her ecstasy were when she was suffering with Christ the coldness and the awful moment of fear in death. She began to pale and her face, which before was full, began to get very thin and pinched. (We could actually see her face getting longer.)

The skin of her face was transparent and we could see the blood leave her face. We also heard the "death rattle" in her throat most clearly and saw her make one last determined struggle for life. We could also see her suffering the coldness of death; she acted like a person freezing. She pulled at the bed covers and tried to warm herself with them. Suddenly she dropped back on her pillow with a thud and experienced a terrific strangulation.

She remained in this state for about five minutes. The pastor thought this period would last for fifteen minutes, as it usually does, but she suddenly started to come out of her ecstasy. The pastor hurried to her side and

we heard her say to him: "Our Lord is so good and so sorrowful." With this the pastor told us we should go.

#### THERE ARE AMERICAN SOLDIERS HERE

We waited on the outside of her house hoping the pastor would come out so we could talk to him further about her. In the meantime another priest, an Army chaplain, drove up with a group to see her. I wanted to see her again when she was not in ecstasy and asked him if I could go in with this group, to which he consented. It was an hour later the second time I saw her.

She was lying in bed completely exhausted. Her face was full again

and her cheeks were rosy. She looked healthy (of course, the deep blood stains were still in her cheeks) but she looked very, very tired. The chaplain, Father Murphy, went to her side and placed her hand in his. "A consecrated hand is touching me," she said.

Then she said to her pastor: "There are American soldiers in here who come from far across the sea. I am so happy they are here. They have liberated us." Then she looked blindly at the soldiers and said: "I, too, have just come from a long journey where there were many soldiers."

That's it. Can you wonder why I shall never forget this day?

### THE CATHOLIC MIND

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